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HEALTH AND MISSIONS

The sanitary condition of schools and mission stations at home and abroad is of constantly increasing importance. The comparative healthfulness of different races seems rather a question of environment and care than of essential differences. Tables recently prepared concerning the Negroes in the South are interesting as illustrating this fact and showing also the absolute condition. Where one hundred of the white race die of consumption on an average 221 of the Negro race die. Pneumonia shows even a greater difference; to 100 whites, 294 Negroes die. Lockjaw shows the largest difference in fatalities; to 100 whites, 472 Negroes dying of this disease. These statistics are gathered in the state of Virginia. In commenting upon them a recent writer has said: "The chief cause of this difference in the death rate of the two races is the Negro's lack of care in guarding his person and surroundings against filth and resulting disease and death." This careful study of the conditions of the problem and the effort to get the facts before both white and Negro citizens will surely result in genuine improvement. The fact that the Negroes are increasing more rapidly in rural regions than the whites suggests that their health conditions in the future will be better than those of the past.

An interesting question is raised as to the effect of radical and comprehensive changes in the relation of a race to other races, as affecting their health. The Negroes coming out of slavery and adjusting themselves to the new conditions of self-support and self-direction plunging into their own maintenance was probably one of the important causes of the large mortality immediately following their emancipation.

The Indians giving up the free prairie life of former years and adjusting themselves to the conditions of civilization with its restrictions as well as its opportunities, have also been affected by this experience. The thorough sanitation of missionary institutions and the introduction of ideas of cleanliness and sanitary improvement are doing much toward increasing the strength and vigor of these dependent races. Cleanliness is certainly next to godliness and often leads to it as the facts establish. The hospitals which have been planted through missionary activities can hardly be over estimated in their value. Every genuine and efficient philanthropic movement must have care for the bodies of those to whom it ministers as fundamental and initial.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.

Charles E. Burton, D.D., General Secretary; Rev. Herman F. Swartz, Associate Secretary; Reuben L. Breed, D.D., Assistant Secretary; Chas. H. Baker, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

Church treasurers and contributors to Missions will not forget that missionaries need money in July and August just as much as at any other time. The golden rule is a good rule.

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Local denominational leaders will do well to plan in advance to utilize the stirring of mind and heart which the Laymen's Missionary Movement conferences are sure to bring wherever they go. They begin in October and continue through May. The iron will be hot where this fire burns. Be ready to strike.

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The other self-supporting states will be glad to know that Iowa has just voted to increase its percentage to the national Society by five per cent. Congratulations to Iowa on the strength of its churches which makes this possible. May increasing strength in other states make this example contagious.

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Friends of Alaska will be glad to learn that on the resignation of Mr. Price as pastor at Valdez, on account of the ill health of Mrs. Price, a successor was immediately found. Rev. J. F. Dunstan, of West Seattle, took up the work at once. In the past, long intervals between pastorates have been serious on this field. This prompt filling of the pulpit means additional strength in that outpost.

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Our heartiest congratulations to our Congregational friends in Southern California upon their ability to secure Rev. George F. Kenngott, Ph.D., Secretary of the Los Angeles Church Extension Society, as Mr. Larkin's successor in the Secretaryship of the Southern California Conference. Dr. Kenngott has proven his solid worth from the moment he reached Los Angeles. We know that other and very attractive invitations have reached him. Our congratulations are, therefore, all the more joyously tendered to Southern California.

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A unique exercise was held at New Preston, Connecticut, on May 30. A soldiers' monument in the village cemetery was presented to the community, in the name of Major Walter Burnham, by two Congregational Missionary Societies who had been made the residuary legatees of Major Burnham. This was done because it was believed to be the wish of this large benefactor of the Societies. This monument will be a true memorial for generations to come and a constant reminder of the large heartedness of the noble citizen whose generosity will call others to follow in his way.

A WORD FROM THE MAN WHO IS OUT TO THE MAN WHO WANTS TO GET OUT

[EDITOR'S NOTE.—The Editor knew the author of this article more than twenty years ago in a Middle Western college. He knew of his seminary and other post graduate training and his two unusually successful pastorates. Finding him again, a few months ago, a successful business man in a Western city, but possessing his old love for the ministry which he may not again enter, the Editor requested a word from him upon the above subject. It is a brave and heartening word.]

SOME years ago continued ill health, resulting in a serious breakdown, forced me to resign pastoral work, after having been in the ministry about ten years. Since that time I have been engaged in business. During this commercial period brother ministers have occasionally come to me for counsel when they were contemplating leaving the ministry for business life. After discussing with them their reasons for the contemplated change, I invariably discouraged these friends from making the attempt, and advised them strongly to remain in some sphere of church or educational work.

Let me set forth on general principles why I believe the minister of the Gospel should remain in the service rather than abandon it. Barring physical incapacity, or lack of talent, or peculiar unfitness for the work, my advice to the men in the ministry is to constantly add to their efficiency for the work and to stay on the job. The reasons occasionally advanced for leaving the chosen vocation are: The meager salary; the difficulty and hardness of the service, leading constantly to discouragement; the ability to make money, and thus be able through larger giving to render greater service to the world; and greater opportunity for service in the common walks of life and contact with the world.

It must be admitted that some salaries received by ministers of the Gospel are very small. Sixty per cent. of our Congregational ministers receive less than $1,000 per year. But this is equally true of the parishioners, many of whom toil for less than $1,000 per year and are under greater burdens than the minister. With the exception of a few wealthy congregations, the minister's salary, I believe, is larger than the average income of the members of his church; and, regardless of the amount, it is usually paid, a hundred cents on the dollar, while the parishioners' bills and accounts and wages, receivable occasionally, have to be seriously discounted. According to one's ability and talents there is as fair a possibility of advancement in the ministry as in the other callings of life, and, frequently, a much fairer chance. The chance of making what is commercially called a "bunch of money" is, of course, almost entirely eliminated from the ministry; but that opportunity was discounted when entering the service, and the Lord said "forget it."

True it is that the education of the children, and having a little surplus for an older and infirm day, are problems. But is it not true that we find almost the entire world, with the exception of a few of the rich and very well-to-do, battling with the same problems under terrible handicaps, leading us more and more to the realization of the lack of an equitable and efficient system of remuneration in our industrial order? While we find cases of extreme financial sacrifice on the part of not a few who are in the work, I would say that the minister in most instances is at least as comfortable as the average parishioner, and has less concern about his income.

It is indisputably true that there are heartaches and disappointments, dis-

couragements and burdens a-plenty in the service. There are indifference and misunderstandings on the part of the public; no apparent results in the church; your own physical and mental exhaustion and its inevitable result. All these have to be experienced. Then comes the period of readjustment of political, civic, sociological, and theological positions; also readaptation of your church plant and church constituency to the present-day environment. All these are not easy. Denominational competition is also most distasteful.

But here again we must not forget the parishioner and the world to whom you preach. Secular jobs are not always easy, nor are their roses without thorns. Before you entered the ministry you worked for fifty cents or a dollar per day. You may have run a grocery store. Probably you employed labor on a large or small scale. Possibly you were a lawyer, a newspaper man, or had been engaged in some other lines of business. If so, you know when and where very real heartaches are experienced. If not, go and ask some of these men. Their stories are touching. Their toothaches are more easily remedied than their heartaches. The rough and hard knocks of life, the painful and aching experiences are at least as abundant in other walks of life as they are in the ministry. Many of the ministers and clergy and priests and bishops and the "reverend" constituency know too little about the distractions and unpleasantness of the various so-called secular vocations.

But suppose we admit, for argument's sake, that the hardness and difficulties you would meet will be much alike, in the ministry and out. Then, my friend, you have another coming, for you will suffer one great heartache if you forsake the ministry because of its hardness. It seems to me you would always feel the sting of having been a "quitter." Better endure hardness as a good soldier in the gospel ministry, so long as there is a message to be given to man from Christ through the church. The pleasure of the direct delivery of that message makes up for many a hardship.

Now consider the ability to make money and thus, through gaining more or less material possessions, render a greater service to the world. On this volumes could be written. Briefly let us take up a few points involved. Personally I believe that most ministers who have left their chosen work for the above reason have suffered keen disappointments. Have you ever analyzed the phrase, "The ability to make money?" It is not quite so philosophic as it at first appears. Have you closely observed how money is made? The easiest and most honest way that I have ever observed, and where a whole lot is made at a time, is at a United States mint. But I was up in the gallery behind the wires, and those who were making the money had been divested of even their personal belongings.

Study the history of money making. It has not always had a very noble or Christian history. In the last analysis very few fortunes have been made in the spirit of Jesus. Some very peculiar odors arise when you dig into the fields of "Mammonic territory." But, of course, you are going to be on the square—idealistic and Christian in your pursuit, for the sake of the blessing it may bring to others.

In the first place, how do you know you have the ability to make a lot of money? Such opportunities come to few men. Fortunes, reasonably and honestly made and maintained, require years of training in certain occupations; opportunity to fill positions at proper times; a strong inclination for and adaptation to commercializing; extreme devotion to the main proposition of accumulation. And there are a hundred other factors that enter into the accumulation of wealth. Now, think of your training. It has been classic, scientific,

altruistic, and spiritual, and all these qualities have been developed in you to a reasonable degree of efficiency in the interpretation of life in its truest terms, according to the standards of Jesus. Above all things, you have learned to love and serve the other fellow. All your motives, actions, ways of life, socially, publicly, privately, in the church, in civic life—everywhere—have been in the spirit of service to the men and women, homes and institutions of your environment, without even a suggestion of ever getting a dollar for it. With all this in your system you will find it exceedingly difficult to commercialize to the extent of making a lot of money. In most cases your antecedents will be a great handicap to your entering the financial game. But you say that with you it is not a game—it is seeking a greater opportunity for service. Well, my friend, maybe you will succeed and maybe you will not. Your tastes and tendencies are against you any way. But suppose you should succeed, and, after you have succeeded, fail again. In the commercial world you must expect to share in its failures and bitterness as well as in its privileges. Call on the fellows this year—and other years also—who are making assignments, undergoing receivership and bankruptcy, and visit those who see even a moderate accumulation, humbly and wisely made, swept away in a few moments. It takes a lot of the grace of God you have measured out in the pulpit to sustain those folks—much more grace than it takes to restrain your desire to quit the ministry for the sake of making money.

Then if you do not make money at all, you suffer doubly. You surrendered much of the supreme good you could have done in the ministry, and you lose also that greater good you thought you could do through the making and dispensing of money.

But one more word about successfully making enough money to do more good. You remember that model young man who came running to Jesus and whom the Master loved. He had made or inherited enough riches. But the test of discipleship came when Jesus asked him to distribute those riches and think no more of them, and then follow Him and find and do the greater good. In that case at least "enough riches to do good" proved the hindrance to the accomplishing of the greater good. Some money costs a good deal—more perhaps than you care to pay for it. In devoting yourselves to the ushering in of God's will on earth, you may still find it necessary to bear a cross now and then—you in the pulpit and your parishioner in the pew—both together for the sake of the other fellow, for no disciple, wherever he serves, is above his Lord. Accumulating money, and at the same time expressing one's self in the highest spiritual terms, are two jobs that frequently quarrel with each other, and either is apt to devour the other or lead one to a service of bettering social conditions, which occupation has never been very remunerative.

Now, my friend, as to mingling with the common world. I am not particularly pleading for the cloth as such, nor for a particular sort of wooden platform. Should you feel happier farming or behind a counter or in an office or as a salesman, just remember that I agree with you that this entire world is a mighty big pulpit, and that ministry is everywhere needed and appreciated. There are many effective pulpits in the various niches of God's every-day world, and I doubt not you could fill some of these very successfully. I have enjoyed my humble service preaching from these common platforms in commercial life the last ten years very much, and maybe the Lord wants to tear down more altars and have His message proclaimed in our common touch with the activities of life. If that is your aim, you will find plenty of room for active service.

But somehow, whenever I hear a

good, straightforward Christian message from the church platform, I envy the fellow who thus has the privilege of bringing the souls of men to the heart of God and the love of God into the lives of men. I know the difficulties and heartaches that precede and underlie this message, but few occupations render any greater satisfaction and service, or yield any better values for the investment of time and energy.

Therefore, my friend, after considering the pros and cons, I hope you may see your way clear to stay on the job. Your preparation and training and inclination are more valuable in the ministry or in like service, it seems to me, than in commercial activities, even though they might prove more remunerative in cold cash. No amount of money you can make can surpass in value to mankind the consecration of your individual life and service to the declaration of God's will to man.

Some day we may outgrow our present church systems. Do not let them bother you. We can still use and modify them. Do not fear to declare the true gospel of Jesus Christ all along the line. There is still a great demand for the delivery of a message and a practical service that shall be instrumental, as it always has been, in further adjusting the various relationships of mankind and bringing them more and more in harmony with the will of God. We still need a few ambassadors of God to say something and do much regarding Christ's kingdom on earth, for the world's ambassadors and diplomats have been getting the thing into an awful mess. Maybe you can help most by sticking, and, in addition, be happier.

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"IN JOURNEYINGS OFT"

Rev. H. O. Johnson, General Missionary in Montana

THE sun had just hidden in the West one Friday evening when I boarded Number 4 at Huntley. The following morning at two o'clock we rolled into Glendive, having traveled 215 miles. A few hours' sleep, a hurried breakfast, and a search for a conveyance at a non-prohibitive price, followed in rapid succession. I was obliged to reach Lindsay, a point twenty-seven miles inland, that day. We guard the funds of the Home Missionary Society with great care, so I looked for a farm wagon from the Lindsay country, but I looked in vain. So, after a good visit with Dr. Seil, our General Missionary among the Germans in this section, I hired an auto. A two hours' ride and a thirty minutes' walk, luggage in hand, brought me to the abode of a homesteader. At ten p. m. our missionary pastor, Rev. Christiansen, arrived in his wonderful little Ford. Oh, that every missionary pastor owned a Ford, and was able to support it! He could easily double his efficiency. Sunday morning we were off, bright and early, to a neighboring ranch for a supply of gasoline and oil. When we had nearly reached our first preaching point we had tire trouble. Dressed in our Sunday best, with ungloved hands, we established a private garage on the public highway. But we arrived in time for the service, after which satisfactory plans were made for the work for the coming year. We have a good Sunday-school at Lindsay, but no church organization.

Our next point was forty miles away. There was no time for dinner. A bite of lunch, taken on the run, was our substitute, as we hurried on our way. Up hill and down, through gulches and unbridged streams, the little Ford drove onward. Brockway was reached and the process of the

morning meeting was repeated. Again we moved along. A similar service must be conducted at Watkins, six miles up the river, and we must reach Circle, which is twenty-five miles back in the opposite direction, in time for supper. At Circle I preached to a full house and conducted a business meeting the next evening in the interests of the Sunday-school and the church which we expect to organize soon. The following day I reached Glendive, the nearest railroad point, and at midnight arrived in my home town.

Again it was four p. m., and I was just leaving Huntley. At Pine Circle, twenty miles out, I inquired concerning our work. Here I had organized a Sunday-school with fifty members two years ago. I found that a sister denomination had taken this point, so I moved on over a ridge of timbered hills. At seven p. m. I arrived at the home of a former Congregational minister. He is now growing wheat and feeding swine. A few years ago he got a homestead, and now the homestead seems to have gotten him—a too common fate among missionary pastors. I had hoped to persuade him to help us meet the crying need all about us by again devoting his time to the ministry. The next morning I reached Broadview, and while the garage man tried to remove the knock from my engine, I conversed with our Broadview pastor concerning a plan for removing the knock from some of God's people at his outstations. Thirty-five miles to the southwest lies the great Lake Basin country. There are three points there which we are to arrange for a minister to supply this summer; also to prepare the way for the organization of some Sunday-schools in the near future. I reached the Dunton home in the Basin early in the evening. They are a cultured Christian family. Business reverses drove them from an Eastern city to the Montana frontier. On Sunday morning Mr. Dunton and his three daughters, girls in their early 'teens, accompanied me on my rounds. The first point was Busteed, eight miles to the west. But with these roads—these terrible roads, which in reality are not roads—it seemed twenty. On our arrival we found that the individual who was to have announced the meeting, and who had always been a warm friend of our work, was entertaining a grouch against the neighborhood generally, and had studiously avoided mentioning that the preacher was coming. However, the secret had leaked out in some fashion, and we had a delightful service and business meeting. Again there was no time for dinner, as we had but a short time left in which to reach Gibson. We had a few sandwiches with us, and ate them as we went along. When but a few miles on our way, on a very rough stretch of road, our engine died. For three and one-half hours we toiled and coaxed and pleaded, but in vain. Aching backs were the only results that those three hours of cranking produced from that stubborn little motor. At last, when we had almost begun to despair, watery gasoline proved to be the trouble, and we were soon on our way once more. We were obliged to disappoint the good people of Gibson that day. We returned to Dunton's for supper. The meal finished we proceeded to Immand, a lone schoolhouse on the plain, several miles from Dunton's. We found the building dark, no audience in sight, and the service was to begin at 7:45. Our congregation materialized an hour later—not an unusual occurrence in this land of long distances. The room was filled, and we had an excellent service, followed by the usual free-for-all business meeting. Monday morning found me hurrying back to Broadview. In the afternoon I solicited subscriptions for the Broadview pastor's salary, in the Sandback outstation community. We have a Sunday-school here, but it has been difficult to keep it going because there have not been regular preaching

services. I met with a fine response, finished my work, and reached Hay Basin district that evening. This schoolhouse is fifteen miles east of Broadview. I found the people in an unfriendly mood toward our Congregational minister. Methods which we commonly use would not work here, so I watched and prayed for an avenue of approach. While I was at supper in the home of a community leader, word was received that the sister of the wife of one of the leading citizens of the place was at the point of death in a hospital nearly forty miles away, and they were anxious to reach her bedside at the earliest possible moment. Their only conveyance was slow horseflesh. They were most grateful and appreciative when I offered to make the trip in the car. The husband agreed to circulate my subscription paper or do anything else he could to help the work along.

Again I climbed on train Number 4. I don't like this train. It robs me of several nights' sleep each month. At one o'clock I reached Terry. The foot and mouth disease had been there recently, so no barking dogs announced my arrival, as I hunted through the dark village for an available bed. At three p. m. the next day I reached Plevna. A farmer was at the station to meet the local missionary pastor and myself. We traveled in a small single buggy, drawn by a little sorrel pony. But these Western ponies are tough as iron, and we moved along toward Coal Spring schoolhouse, facing a bitter northeast wind. The following morning, which was Sunday, we went to the schoolhouse at the appointed hour in a blizzard-like rain. No one came, and after kneeling in prayer, we accomplished our mission as best we could by visiting in the homes. We hurried back to Plevna for an afternoon service. We were to reorganize the Sunday-school there and vote on extending a call to a certain minister, but the weather prevented. We, therefore, held a short meeting and left for Westmore, hoping for better weather next time. The latter place is eight miles to the northwest. Here I preached to a good audience that came out in the evening through the rain and mud. After service they extended a call to the newly-arrived pastor. Definite steps were taken to make our Sunday-school and church permanently successful. I reached home the following Tuesday, and the next day accidentally broke my left leg. In consequence of this I was obliged to cancel a trip to Vananda, Ingomar, and Ringling. I am able to use crutches now, and expect to be around again in a very short time.

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REMARKABLE ACHIEVEMENTS IN COMMUNITY SERVICE

Rev. Raymond B. Walker, Wibaux, Mont.

ONE evening, some twenty-five years ago, the minister of the church at Dickinson, North Dakota, made a trip over the Montana line to Wibaux. His purpose was to hold services and open, if possible, a preaching station at that village. The day of his arrival had been a great day for the cow punchers of that region. To complete the festivities a group assembled to welcome the minister, and this they did in the traditional way. With forty six-shooters blazing at his feet, he responded in the traditional manner. So pleased were the boys that they went en masse to the schoolhouse that night to hear the first sermon ever

preached in Wibaux. The collection consisted largely of poker chips. One of the boys cashed them at a nearby saloon, and their value approximated twenty dollars. Thereupon the minister was extended a hearty call, the boys pledging their loyalty and support. A Sunday-school was organized and the Rev. John Orchard added Wibaux to his circuit.

Five years later a church was organized, and in a few years a modest little meeting house was erected. In those frontier days this was considering community of the New West, a county seat, and the center of a vast and fertile valley. The story of Wibaux's development is teeming with romance, and no small part of the story concerns the little community church.

Sunday, May 9, was a great day for the Wibaux church. It marked the twentieth anniversary of the organization and witnessed the dedication of a splendid new $12,000 church plant. Being the oldest church in eastern Montana, it was fitting that

THE ORIGINAL CHURCH AT WIBAUX, MONT.

ered a tremendous achievement. The Congregational Home Missionary Society gave liberal assistance, and soon Wibaux was able to boast a resident minister.

Ten years ago the farmer discovered eastern Montana. Soon the prairies, long covered by range stock, were fenced and dotted with settlers' shacks, and the gang plows began to break the virgin soil. The little cow town of former days is now a thriv-

these events should be graced by the presence of ministers and delegates representing the Southeastern Association of the fellowship. The morning was given over to the service of dedication. The sermon was preached by Rev. John Orchard, the first pastor of the church and the first minister to visit Wibaux. Visiting pastors assisted in the impressive service. An interesting anniversary service was held in the afternoon. The pro-

gram opened with a number of pioneer reminiscences. Mr. Orchard told of his first visit to the community, and related experiences from his career as a frontier missionary. Two other former pastors, Rev. Robert Howie and Rev. C. E. White, were present, and told of their relations to the work. Superintendent G. J. Powell delivered an address. He has been officially connected with the church for over fifteen years, first as Sunday-school missionary and then as Superintendent of Montana. Especial honors were accorded Mrs. L. M. Rice and Mrs. Grace Chappell, charter members of the church and staunch supporters of the work from its inception. Mrs. Rice has served in the capacity of church clerk since the organization.

NEW CHURCH AND CLUB HOUSE

Wibaux now possesses as thorough and modern an equipment for church work as any town of its size in the West. The plant consists of two buildings—the house of worship and a parish house—pleasantly located on the principal street of the town. These are frame structures, joined by a connecting vestibule. They are heated by steam and lighted with gas. The church edifice has an auditorium, seating two hundred, and possesses an adjacent lecture room. The furnishings, although plain, are substantial and beautiful.

That parish house, known locally as the Community Club House, is a unique venture. It is the first enterprise of the kind in the state, and is a remarkable project for so small a town, as Wibaux has a population of but one thousand. The building was completed and opened late in December. It possesses spacious vestibules, reading room, men's room, ladies' rest parlor, library, office, kitchen, and a gymnasium with gallery, stage, shower baths, and dressing room. The building is well equipped with gymnasium apparatus, and is comfortably furnished.

During the few months of its operation this institution has proved its value. It has become a center for the various social, intellectual, ath-

letic, and recreational activities of the community. Under the superintendency of the minister of the church, a large program of community work has been carried out. Banquets, lectures, farmers' institutes, and various entertainments have been held. Clubs for boys and girls meet regularly. Gymnasium classes are maintained for all. The building meets every need of a popular social center of community life, and is much appreciated and patronized by the people of the town and country. The enterprise has commanded considerable attention throughout the state, and is regarded as a significant contribution to the solution of the social problems of the small town. Its success is leading other Western communities into a like venture.

The Wibaux church has been fortunate in the personnel of its workers. Down through the years the difficult frontier problems have been faced with courage by both efficient pastors and consecrated laymen. The present membership is not large but possesses a splendid quality of self-sacrifice and devotion. These people have attempted a practical ministry to the needs of their community. Their slogan is "A Community Church with a Program." In fulfilling this vision they are developing a virile spirituality and a broad and wholesome social service. With the splendid new equipment, this home missionary church looks to a new era of ever-increasing usefulness in the community life of the town and entire surrounding country.

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"THE RIGHT OF THE WORLD TO TWO PARENTS"

Miss Julia H. Gulliver, President Rockford College, Rockford, Ill.

[EDITOR'S NOTE.—This address, delivered before the Illinois Woman's Home Missionary Union and the Congregational Conference of Illinois, was heard with unusual attention. It is published here, however, not only for its intrinsic worth, but because Rockford College and Congregational Home Missions have so much in common. In 1829, this Society sent Rev. Aratus Kent to Galena, Illinois. In April, 1844, he writes of the "Female Seminary which yesterday was projected, and which is next week to commence its existence." In 1845, through his vision and leadership, more than that of any other man, Rockford Seminary was established. As Prof. Joseph Emerson said in his quarter-centennial address: "Aratus Kent was the devoted father and friend, helper and counselor of Rockford Seminary. Roses mark his steps where he trod the wilderness, but is not this Seminary a garden spot where especially his spirit loves to hover?" One would like to read the address of this, our frontier home missionary of an earlier time, delivered when the corner stone of the first edifice was laid, from the text, "That our daughters may be as corner stones, polished after the similitude of a palace." But since this is impossible, we are glad to demonstrate that the missionary spirit of our old pioneer still lives in the great institution he founded.]

ASKED to speak by the Illinois Woman's Home Missionary Union, who are supporting and building up churches, I am to address, it seems, the members of the Congregational Conference of Illinois who has charge of the churches as well.

What is the common note for us all? A missionary is one who is sent. And Jesus wished all his followers to be missionaries—those who have been sent. Doesn't this suggest a vital attitude that it is possible for the churches to take toward the communities in which they are placed?

Those who are sent will study with great care the existing conditions, the

attitude of mind, and the exact need of those to whom they are sent, and they will do this with a warm sympathy. This means that the church will not stand off as an isolated somewhat in the community and say to the people: "You come to us if you want to be saved. Preserve the sanctity of the church. Subscribe to its creed. Come out and be ye separate." Rather it means that the church will father and mother the people to whom it has been sent; for every church, in my estimation, should be a missionary church in the sense I have indicated. There is a great deal said about the divineness of woman's tenderness, and this is all true, but man's tenderness is, in God's purpose, just as divine, believe me, although from necessity it may not have become as actualized in the world as the other.

There is an article in the May *Century* on "The Right of the Child to Two Parents." I would like to plead, in the few minutes I have, for the right of the world to two parents. The world will be saved just so far and just as soon as the father-heart and the mother-heart are developed in us. We ought not to expect the people to come to us. We ought to go out to them. We ought not to have cut-and-dried programs. We ought to find out what the specific need is in the particular place where we are. We ought to look upon that need as though it were the need of our own children—just as tenderly, just as sympathetically, and, therefore, in just as kindly a wise. We must never believe for one moment that the "accursed thing" which, in some form or other, is in you and me, as well as in the vilest outcast with whom any of us have to deal, is aught else than what is temporary and alien to the real nature. We may say of the living as Browning says of the dead:

> Well, this cold clay clod,
> Was man's heart;
> Crumble it, and what comes next?
> Is it God?

Never shall I forget a talk I once had with Mrs. Johnston, Superintendent of the Sherborn Reformatory for Women. It has revised my conception of values ever since. Among other things, I asked her how she felt about repeaters—criminals who were returned to the Reformatory, not once, but many times. "Oh," she said, "they just have to be laundered over again, that is all." What marvelous faith in human nature is this! And it brings me to my second point that missionaries—those who are sent, and therefore we, each one of us, as sent forth into all the world by our Master—shall have an all-conquering belief in the value of the thing we have to bring to the world's need. It will be a passionate enthusiasm within us—an enthusiasm which some authorities think may come from two Greek words meaning that which we have in our heart of hearts, our most

JULIA H. GULLIVER, LL.D.

precious and sacred possession, life of our life, soul of our soul. All the talking in the world is not going to save the world. All the praying in the world is not going to save the world. It is only as we can act as mediums through whom the God-life may

stream into the hearts of suffering, needy humanity that we are real missionaries.

Why is professional crime still rampant?

Why is poverty ever with us?

Why is at least half of the disease that wastes our people preventable disease?

Why are the little children, who were the objects of such special tenderness on the part of the Master, being exploited still in this twentieth century of our Lord in such shocking numbers for the sake of profit?

Do you know what Edward T. Devine says about it in his book on "Social Forces"? In substance he says it is because you and I and the other professed followers of Jesus are not yet awake, or, if awake, that we have not yet so learned of Christ that we can deal with these problems as intelligently, as sympathetically, and as tenderly as the world's need requires.

Would that we might all be inspired with something of that moral passion which led Carlyle to write in his diary, under the picture of a burning candle, "Let me be wasted, so long as I be of use."

INSUFFICIENT MINISTRY IN THE RURAL SOUTH

By Superintendent W. H. Hopkins

MOST Southern churches are once-a-month churches, and in all of them the "protracted meeting" is a regular feature of the work. For one week services are held twice a day. All work is laid by, and every one attends the revival. Sometimes this revival effort spreads out over two or three weeks.

Recently I attended an associational meeting in one of these rural churches. There were between 500 and 600 people present for the all-day meeting on this particular Sunday. The church was a typical once-a-month church. It is a big building, unpainted, with pine benches. There is no organ and no hymn books. Of comforts and conveniences there are none.

At nine a. m. the people began to come. There was the Sunday-school superintendent in a wagon drawn by a mule team, with lines made of rope. There were eight children in the wagon. There was also a big trunk filled with "rations." This outfit was typical of the other 150 or 200 rigs which were on the ground that day. When the time for the meeting came every seat was taken. There were blankets on the floor in front of the pulpit for the babies. Some one struck up a hymn. There were no hymn books, yet they all sang. Then the leaders knelt in prayer. The service continued until 12:30.

At noon the trunks were brought to a long table made of rough boards just outside the church. The table was "graced." In the afternoon there was another service. The babies were more fretful and the mules outside brayed a little more frequently.

A few went home for supper, but for the many the trunks were again produced. They had supper on the grounds. After the meal there was more singing, more prayer, another sermon, and then the evangelistic appeal and the "opening of the doors of the church." On this particular night a young lady came forward. In these churches everything is done by men, and, as a rule, there are more men than women. This young lady took a heroic stand. The pastor asked some questions and by vote of the church she was received. The

right hand of fellowship was given by each member coming forward and in person giving his welcome to the new member. Some of the mothers in Israel welcomed with an embrace and a kiss. This revival meeting continued during the week. There were a goodly number of new members taken in. What do they pay their pastor? From forty to sixty dollars per year.

Now you are ready to get an entirely wrong impression. A poor and wretched church building and a pitiful salary for the minister; it is all wrong, you say. It is pitiful. But remember that the church in these communities is, as a rule, better than the homes of the members, and that poorly as he is paid, the minister often sees far more money than the majority of his people. Who are these people? They are our American brothers and sisters. In their veins flows some of the best blood in America. They have simply been forgotten for 150 or 200 years. From just such homes have come some of the leaders of America.

In a captivating way, John Fox, the novelist, has told of the possibilities of these lives. We send missionaries to the poor people of India. Are we to send no missionaries to the poor of Appalachian America? They need the church. The day of falling away has not yet come to them. They are waiting to be taught. Just now they are plastic. Think of the possibilities wrapped up in the thousands of young people in these churches! The old churches in New England are mourning their lack of children in the Sunday-school. Here there are children in large numbers, and they are waiting to be taught. Shall we continue to refuse this call, coming from our own brothers and sisters? In the sixteen Southern States there are over three million white boys and girls of Sunday-school age in no Sunday-school. Where there is no Sunday-school there is little of an elevating or uplifting character. We are not doing too much for India or China; we are doing far too little for these young people of America, many of whom have no more of educational and spiritual advantages than though they lived in China or India.

These people are waiting for leadership, and they respond in a large way when the leadership is sympathetic and appreciative. In a special way, the South is just now ready for Christian leadership. It is not, however, the place in which to rapidly build up strong, self-supporting churches. This is mission ground. The people are poor. We hear much about the poorly-paid cotton mill worker. Many a man in a cotton mill town is supporting his big family on a dollar a day, and it is to be remembered that poorly as the cotton mill worker is paid, he sees far more money than does the man who lives in many of the mountain farming districts.

It is customary in the South to name each church, and the name is seldom the same as the post office of the place in which the church is located. Among the 200 Pilgrim churches in the South no church name is so often found as the name "Liberty." This tells of the love of liberty and freedom in church life. When these churches were founded, the name told the story of opposition to earthly authority and, at the same time, attested their willingness to accede to heavenly authority. The spirit of the founders of these "Liberty" churches abides, and is growing rapidly in other communions. Shall these people continue to look to us in vain? They believe in our Congregational principles. They represent the most hopeful opportunity in the America of to-day, and the sad word must be recorded that the Pilgrim Church does not believe in them.

In many parts of the South new people are moving in far more rapidly than in most parts of the Great West. Is it not time for us to remember the millions of our people in the South?

THE NEWEST TOWN IN NORTH DAKOTA

By General Missionary J. G. Dickey

KILLDEER, North Dakota, at present claims the honor of being the youngest town in the state. When visited by the general worker, hammers were banging and saws "shirring" their way through solid lumber, although the thermometer stood at thirty below. Four elevators had been finished, and two livery barns, four general stores, and three banks were in process of being completed.

This new town lies in the field which Rev. C. W. Davis has been supplying, so it takes no extra missionary money to handle it. Brother Davis was on the ground at the very beginning of things. I traveled over his entire field recently, and found that he had plenty of work to do. The people seem willing to respond to the idea of having a church in their midst. The first meetings were held in a bowling alley for which the outfit had not yet arrived. A choir of young people helped out and the interest was good. Two weeks later, when I visited the field, the unfinished hotel building was thrown open to us for service, but it proved too cold; so a restaurant was offered to us by the Catholic owners, and a splendid meeting was held. Plans were made for regular services, and for the organization of a Sunday-school as soon as a regular place for meeting could be secured.

New churches are to be built at Emerson and Flasher this summer, and both desire to do something toward a social center for their communities, though money is not too plentiful. Division along sectarian lines is so strong in most fields that a movement of this sort would do a mighty lot of good, but is very hard to carry out. Our leaders have a work here that is promising in an educational way. New England Village has planned for a community center in its school building, and a great opportunity lies before our pastor there. The Master's workers slowly gain in force and wisdom, and we shall win for Him on the "Slope" some day.

KILLDEER, NORTH DAKOTA

"Christ was a home missionary in the house of Lazarus."
"Christ was a foreign missionary when the Greeks came to Him."
"Christ was a city missionary when He taught in Samaria."
"Christ was a missionary to the poor when He opened the eyes of the blind beggar."
"Even on the cross Christ was a missionary to the robber, and His last command was the missionary commission."

GERMAN PROGRESS IN SASKATCHEWAN

Rev. Elias Bernstein, Irvine, Can.

[EDITOR'S NOTE.—Many of our German Congregational churches are deeply interested in the religious conditions existing among their compatriots who have settled in western Canada. While The Congregational Home Missionary Society is prevented by its Charter and Constitution from undertaking missionary work outside the United States, our German Conferences find in the Canadian Northwest a field of service of great attractiveness and promise. While the Rev. Elias Bernstein is working under the commission of Canadian Congregationalists, through Rev. William P. Gunn, of Toronto, we are sure our readers will be glad to know of him and his work "north of the line."]

THE places which I have visited during the last four months are Irvine, Forres, Surprise, Hilda, Kinkort, Maple Creek, Kaley Springs, and, as a delegate, Prussia. During this time I preached forty-three times, conducted fifty-eight prayer meetings, and made eighty-nine pastoral visits. I traveled twenty-six days (not always the entire day), most of the time by wagon, but sometimes by rail. During this time I conducted Sunday-schools, young people's meetings, Bible study meetings, and evening discussions. I also administered baptism, the Lord's Supper, performed the marriage rite, and conducted funeral services. Two churches were organized—Kaley Springs and Forres.

With great self-abnegation and fidelity did the dear brethren and sisters work hand in hand with me. They would often drive me on long journeys, hard for man and beast, and then share with me in the word of devoutness and earnest prayer and song. Yea, we all, each according to the measure of grace given him, work together to the praise of God and the salvation of souls. One could plant and another water, but God gave the increase. He turned the hearts of the parents to the children, and the children's hearts to the Father. He wrought a wonderful quickening and awakening. He made the deaf to hear, the blind to see, and the dumb to speak. He showed his people in many ways the wonders of His grace and love.

In Hilda alone, more than forty souls were born again by the Spirit of the Lord, and in other places not a smaller number; so that more than a hundred passed from repentance unto true faith in the living God. And now daily is the Lord adding to His fold many, from the gray-haired sire down unto young children, from those who were near unto the kingdom of God and from those who were hardened in their sins and transgressions, from such as thought themselves to be rich, and such as were poor. Surely the Lord hath done great things for us whereof we are glad. Praise the Lord, O my soul, and forget not what good He hath done unto thee.

FRESH FROM THE SOD

Rev. Henry Hoersch, Yale, Ida.

AS we look back over the first year of our missionary work, we feel grateful to God for all that has been accomplished through Him.

As one traveled through this Raft River Valley one year ago, he could see what seemed to be a large stretch of deserted land covered with sage brush, with here and there a few unpainted shacks peeping out. There was no place of worship, no schools,

and no roads. It was thirty miles to the nearest town, and only a few acres had been cleared and plowed as the soil had been experimented with. The new settlers were in the same mood as were the Israelites at the time of the Babylonian captivity. They hanged their harps on the sage brush and wept, for how could they sing the song of Zion in such a strange land? These were problems with which the missionary had to reckon. How could these discouraged people, who were so homesick for the pretty homes and fine church communities which they had so recently left, be helped? It is the power of the gospel of Christ only which can bring comfort to the weary. To know God's purpose under the varying conditions in which we are placed is an inspiration to make the best of things and a blessing which can not be overestimated.

Our missionary work began March 1, 1914, and we started out with the idea in mind that God had a twofold purpose in sending us to this new country. We believed he desired us to use every effort to establish His kingdom in this settlement and to do our best to improve conditions, so that this section should be a desirable place for the next generation to live in.

And it is most encouraging to see what has been accomplished in so short a time. In addition to the Pilgrim Church at Cottrell, we have another organized church at Yale, with a membership of forty-three and a Sunday-school with forty in attendance. Next month we will put up the walls of the first church building in Raft River Valley. This will be the only church in a territory twenty-five miles square. We have a schoolhouse, where thirty children attend school for six months of the year.

We have, with the other churches of Idaho, organized an Association; we have several good roads, and will have a railroad soon. It is already surveyed and graded. The new homesteaders are beginning to transform this wild land into what seems a veritable paradise. We are going forward with new energy and courage.

I preached seventy-nine sermons this year, gave fifty-seven Sunday-school addresses, attended seventy-six prayer meetings, made 166 calls, and traveled about 2,000 miles with horse and buggy.

INCREASING EFFICIENCY IN ORGANIZATION

Rev. R. F. Paxton, Wheatland, Wyo.

THERE has been a marked change in the work here in every way. A new, modern, pressed-brick building has been erected at a cost of $12,000, to take the place of the old one, which sold for $470. During a pastorate of four years, ninety-four have been received into membership—sixty-three on confession of faith and thirty-one by letter. In the last few months there have been movements started which, I think, mean much for the future welfare of the church. This is especially true of the work in the Sunday-school. We were never able to secure a superintendent until the annual meeting last January. Now we have an A Number 1 leader. Our Sunday-school heretofore has run haphazard. When a teacher wanted to quit, she simply quit. If she could get some one to take her place, all right; if not, she left any way. If a teacher desired to make any change, she made it on her own initiative and consulted no one. Things were practically in a state of anarchy, but all is being

changed. The superintendent is now the recognized head of the school. Last month, personal invitations were given to all the teachers and officers to attend a banquet at the parsonage. Twelve responded. After doing justice to the dainty luncheon provided, the table was cleared and the object of the meeting was stated. After some discussion a permanent organization was effected, to be known as the "Sunday-school Cabinet." This meets the second Monday evening of each month. All matters of business come up for discussion and settlement. A teacher who wishes to resign must send her resignation to the "Cabinet," and new teachers are appointed by the organization. In other words, this has become the source of authority and all business is transacted through it. Another advance movement is the new system of promotion. We had been in the habit of simply meeting and going through the work of the hour. We would come back and do the same thing the next Sunday. Now a system has been inaugurated in which certain requirements are necessary in order to pass on to the class above. This gives an incentive for work. On a certain day —perhaps Children's Day—recognition will be given those who have completed the required work and are to pass on to a higher grade. This is also a step in advance.

The rest of the services are well supported, but nothing of a very unusual nature has occurred. The Dorcas Society has had the two living rooms of the parsonage repapered, and the Ladies' Aid has furnished the material to revarnish the woodwork and floors. The choir let the contract for wiring the house for electricity, but the contractor moved away before the work was done. This is held in abeyance until another man can be secured.

The people are loyal, the outlook is hopeful, and we are beginning the fifth year of our pastorate in Wheatland in the expectation of a more blessed season than the one that has passed.

* * *

WINTER'S EFFECT UPON SOME IMPORTANT MISSIONARY FUNCTIONS

Rev. Edmund Thickstun, Fairfax, S. D.

THIS has been a season of severe weather, and the people have not been able to get out to the services. Snow, which fell on December sixth, still lies in my back yard. The prayer meeting froze out, physically and spiritually, and people have been kept at home so constantly that business has suffered greatly while there is much in the country to make business. This has hurt my people, who are dependent upon the country trade, but my salary has been paid cheerfully and regularly. However, this kind of weather can not last forever, and implement, seed, lumber, hardware, drygoods, and other houses have laid in heavy supplies for the trade that is sure to come when the spring opens. Then, too, these conditions are not entirely discouraging to the people because they consider that the great amount of moisture on the ground, and in the ground, will make for prosperity. The great drawback to our material advancement for many years has been the dry nature of the soil in beginning spring operations. It goes without saying that winter wheat and alfalfa people are especially cheerful.

It is also fair to say that our church has not suffered any more than other interests because of the bad weather.

Only one business has prospered this winter—the coal business. I had fully expected to hold evangelistic services, but it was impossible to do so under the circumstances. I feel I should say that we clung to our services as closely as was profitable. We have been worshipping in the Methodist Church, which has been quite cold, as it is heated only by a stove. The electric lights were put out of commission by the storm. Our own church, which will be ready for occupancy a year hence, will be more comfortable.

It will be readily understood that I was unable to live up to my record in visiting during this weather. During February I visited only the sick and those who sent for me. An atheist died recently and I was asked to bury him. I did so. He was a German, a drinker, and bitter against all churches. About a year ago he attended the funeral of a suicide brother-in-law who was buried by the Masons. He remarked, in the presence of the Lutheran minister, that that was the way he wished to be buried—no preachers sniveling over him. His sons went to this pastor and asked him to preach the funeral sermon, which he declined to do owing to the aforesaid remark. Then one of them said, "Maybe that other Dutchman at the Congregational church will do it." When they came to me I asked why they had not applied to the German ministers, and they replied that the children all spoke English more readily than German and they preferred to have the service in English. I merely read the biographical data and tried to comfort the bereaved by an address from the Twenty-third Psalm. I felt that I could do the dead man no good and said so. However, there were some good Germans who appreciated my efforts, and they are now coming to our church, although I had not given a single thought to this possibility when I officiated at the funeral.

MEETING MISSOULA'S PROBLEMS

Rev. E. D. Gallagher, Missoula, Mont.

WE know that efficiency is the motto of The Congregational Home Missionary Society, from the President and Secretaries down to the humblest missionary. I heartily endorse the idea, but I also know that some pastors can not make much of a showing in the way of statistics yet may succeed in "holding the fort"—as great a success, perhaps, as is made under more favorable circumstances by those who have numerous figures to present as an evidence of progress.

I wish there were more statistics to set forth the results of a year and a half of service on the Missoula, Montana, field. However, the pastor has been "on the job" every day, faithful to duty as he has seen it. There have been a number of things which have prevented a better showing:

Getting the ship recommissioned. This is a fair statement. Just prior to my coming, the church failed to push ahead and had about decided to quit. The ship was not on the rocks, but she was beached and allowed to flounder, and many said, "Let's not call another pastor." The call that was given me at the time had, and has, a coupon for recall.

The next difficulty is in keeping a crew together. Our present population numbers only about half what it did eighteen months ago. As congregations go, perhaps not more than twenty are present at any given service who were in attendance when I took the pastorate.

Then, too, it has been a constant

effort to finance the project. At many of the meetings of the trustees the officers have spoken most discouragingly of the work, which is not to be wondered at after many hard struggles and a readiness on the part of some of the members to quit. However, I never felt more confident of the ultimate success of our church in Missoula than at this very moment. We have our difficulties, but we have also many encouraging features to relate.

For one thing, the attendance is gradually growing and a wider interest in all lines of church work is beginning to be noticed. The midweek services have had to be discontinued, mainly because those who formerly attended are no longer residents of the town, and the members who are here are unable to be present. This is a condition which will doubtless change. The work done by our Christian Endeavor Society is the best I have witnessed in all the years of my ministry. The attendance is not large, but the meetings are intensely interesting and helpful. A class for mission study meets each Sunday evening, with great interest and profit. One preaching service is better than two under the existing circumstances, and most of my Sunday evenings are given to mission work out of town.

Our recently organized Plymouth Guild is full of promise. We have gathered together about forty young women, and they are proving a tremendous help to the church. February 28th was our Congregational Day, and we prayed for results for our work through the special efforts of the Guild.

When the present financial stringency can be relieved, we will have much clearer sailing. I am sorry to say there is no immediate prospect of self-support. We are likely to improve slowly. May the Society never have cause to regret the generous support it is now giving to Missoula First.

DELAYING THE GOSPEL'S ENTRANCE

The following quotation from the monthly report of one of our Western Superintendents reveals how some forces in a frontier community combine to prevent the Gospel and the missionary:

"Rev. Mr. T., our General Missionary, will go back to P.... M.... at the request of two factions in that community, and see whether he can bring about a compromise in the neighborhood quarrel. The dancers and those opposed to dancing have been deadlocked for a year. Of the three members of the school board, two are opposed to dancing, and the third favors it. The dancers in the school district outvoted those opposed to dancing two to one when the question was left to the referendum vote. They had a stormy meeting, with six or seven revolvers ready for business, but no one pulled his gun. Each side engaged lawyers, and the dancers threatened to have the other faction arrested if they attempted to hold a Sunday-school in the schoolhouse. The result is that there have been no Sunday-school or preaching services for a year. Mr. T. preached in the open air in the school yard last Sunday morning. Both sides are weary of the struggle and want him to come in and help. This appears to be a genuine missionary field."

We know the tact and patience of this our General Missionary, and we anticipate better news in his next report. It is a most serious thing, however, that so often in the early life of new communities, misunderstandings, and even bitter animosities, get such a start before the "sky pilot" arrives. Will you not help us put the "sky pilot" in the field earlier, and reinforce his efforts by your prayers?

THE TREASURY
THE CONGREGATIONAL HOME MISSIONARY SOCIETY

MONTHLY COMPARATIVE STATEMENT

		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF MAY	Average two previous yrs.	$ 8,112.08	$ 2,665.96	$ 10,778.04	$ 1,020.57	$ 9,757.47	$ 12,971.91
	Present year	6,483.00	2,600.47	9,083.47	1,517.77	7,565.70	31,675.94
	Increase				$ 497.20		
	Decrease	$ 1,629.08	$ 65.49	$ 1,694.57		$ 2,191.77	$ 18,704.03
FOR TWO MONTHS FROM APRIL 1	Average two previous yrs.	$ 14,455.00	$ 4,182.82	$ 18,637.82	$ 5,120.30	$ 13,517.52	$ 24,131.55
	Present year	11,823.31	3,957.36	15,780.67	9,227.53	6,553.14	62,283.36
	Increase				$ 4,107.23		$ 38,151.81
	Decrease	$ 2,631.69	$ 225.46	$ 2,857.15		$ 6,964.38	

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly, approximately, forty-eight per cent., or $120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent., or about $23,000 annually. Contributions from churches, societies, and individuals afford substantially forty-three per cent., or $108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 5; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33⅓; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 33; Washington, 3; Wisconsin, 10.

FACTS — FEAR — FAITH

The significant figure in the above table is the $2,191.77 of decrease in "net available for national work." In April there were irregular elements which somewhat vitiated the comparison, and the $6,964.38 loss for two months looks a little more serious than the facts warrant. But the figure for May is free from disturbing elements, so far as we can determine. Should the same percentage of decrease maintain throughout the year, it would mean $24,000 less money for this year than for last.

Fear and consternation are natural emotions when Secretaries and Treasurers face such figures. Visions of failing churches or nightmares of debt trouble them.

But faith is bouyant. We believe in God. We believe that we are doing His work as He would have us do it. We believe also in the devotion of His people; and that, therefore, means will be forthcoming to maintain this Kingdom-building work.

This is a trying time financially. This is a heart-searching time spiritually. Surely God's people will sacrifice their extravagances, their luxuries, even their conveniences, rather than lessen their support of the fundamental work of the Kingdom of God at such a time as this.

AMONG EIGHT RACES IN AMERICA. WHITE. NEGRO. INDIAN. ALASKAN. PORTO RICAN. CHINESE. JAPANESE. HAWAIIAN.
AMERICAN MISSIONARY ASSOCIATION
GO YE INTO ALL THE WORLD & PREACH THE GOSPEL TO EVERY CREATURE
N.Y. INCD JAN. 1849 AP. 1862
CHRISTIAN INSTITUTIONS. AGRICULTURAL. TECHNICAL. ACADEMIC. COLLEGIATE. THEOLOGICAL & CHURCHES.

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We call the attention of our readers to the varied contents of this first summer number. We are especially privileged in the article by the honored chairman of our Executive Committee, with his illuminating observations during a recent journey which took in the islands of the West Indies.

The story of the student Pageant in the mountains of North Carolina will likewise be found to have a special interest of its own.

With the month of June, the school year has been completed. The instructors are resting from their labors which cannot be said of most of the instructed. The great majority of these will be busy earning the necessary funds for the new school year to begin in September. In many a form of useful work, the students will be proving the value of what they and their teachers together have been able to accomplish. Those who have finished their courses of study and have been "graduated" and those who will continue them will alike be in positions to pass on to many who have not been equally privileged the influences of their characters and of their acquired powers. No one who knows what the work of our institutions has been, and how faithful have been those who have taught in them and those who have been taught, will expect results other than fruitful and beneficent. The year's work has been good all along the lines, and to large numbers rich in spiritual as well as in intellectual apprehensions and experiences. Those who have not personal acquaintance with our higher institutions and the schools which lead up to them cannot realize how thorough and excellent they are, nor the genuine attainments for which they stand. A recent visit to three of our colleges and several secondary and high schools has greatly impressed the writer of these lines with this fact. They are forces of potent influences of incalculable value, and those who are engaged in them are contributing to solve the most serious problems of the future for our country to a degree beyond their own comprehension.

THE COLOR LINE AS IT APPEARS IN THE WEST INDIES

By Lucien C. Warner, LL.D.

I RECENTLY visited five of the West India Islands, and I found conditions there so unlike those in the United States that I think my experience may be of interest to the readers of the AMERICAN MISSIONARY.

I first visited Trinidad, which is owned by the English and is among the most prosperous of the islands. It is approximately 50 miles square, and contains 350,000 people of whom 30,000 are English, 70,000 Coolies from East India, and the balance Negroes and mulattoes. The principal city, Port of Spain, contains not far from 90,000. The leading industry of the island is raising cacao, and the present high price of chocolate makes this very profitable.

On Easter Sunday, I attended the Scotch Presbyterian church, which is the second church in the city in point of size and strength. There is a strong Scotch colony in the city, and this furnishes the substantial element, but I found the audience about one-half white and one-half colored. All were well dressed, and the colored people were scattered all through the church, though usually families sat together, which made the separate pews either white or colored, as the case might be. It was Communion Sunday and one of the elders was a well-dressed and highly respectable colored man. I had a talk with the pastor after church and he told me that in all church matters there was no color line, though socially the two elements were quite distinct.

The largest church on the island is the Cathedral of the Church of England, where the Governor and the other English officials attend. This was crowded at the Easter service, and over three-fourths of the audience were colored. The majority of the choir was colored and the "musician" of our party who was present, pronounced it the finest choir she had ever heard. This praise may have been extravagant, but it was an unusually fine choir. There are two other Protestant churches in the city, the Methodist and Baptist, beside Catholic churches, and all of these have mixed audiences, with the colored people largely in the majority. I could not learn that there was a distinctively colored church in the city. The colored people and especially the children as we saw them on the streets, going to church, looked clean and neat, and walked off with as much spirit and self-respect as you would find in a company of white children.

There is no distinctive colored section of the city, as in American cities, but the colored people occupy houses in any part of the city where the rent is within their means. The Coolie populations are mostly segregated in one section, and some of the poorer Negroes live in or near that section.

The next day I visited the English Island of Barbados, and here I found the people poorer and the proportion of blacks greater, but there was the same free mingling of the two races

Many of the houses were two room shacks, and the usual rent of these was 30c. a week. This gives a measure of the poverty of the people and of the standard of living.

The next day brought us to Martinique, a French Island. The population here is almost entirely Catholic and with the Catholics there is no color line in religion. The colored people here were several shades whiter than at Barbados, which showed the freer mixing of the races when the white element is French or Spanish, than when it is English.

A day later I visited the Danish island of St. Thomas, and here the people were nearly all colored and very black. The Catholic church seemed to be the most prominent.

From St. Thomas I went to American Porto Rico, where the rainy season had just begun, and they were having their fourth rainy day. The second day I got a ride of 25 miles into the centre of the island, and saw many of the typical Porto Ricans. There are really four classes in Porto Rico, a few hundred Americans who hold sundry offices and are engaged in trade or fruit culture; a few hundred Spaniards who own many large tracts of land, and some sugar mills; a considerable population of Negroes and mulattoes, congregated mostly in San Juan and other coast cities, and the real native Porto Ricans, who make up the great bulk of the people throughout the Island. These latter are the descendants of the early Spanish settlers, with some early mixture of Indian blood, and perhaps some Negro, but if so the whole has been blended so long, that it is now quite a distinct type in which the white element greatly predominates.

When the Americans came to the Island sixteen years ago, there was but very little color line, but now it is well established. It has probably been hastened by the presence of many officials from our southern states. Even the Y. M. C. A. has been compelled to recognize it, and the fine new building is only for white young men. I am not sure just how the native Porto Rican does count, but I presume if he is well dressed and educated, he would count for white. However, in San Juan, the Negro is much more in evidence than the Porto Rican.

The history of Porto Rico leads me to consider what would happen in Trinidad if the Americans were to take charge of that Island and give to it the benefit of our boasted civilization. Instead of the four strong churches in Port of Spain, now attended by whites and blacks, and all worshipping together amicably, we should have one or two weak white churches with a membership of 50 or 75 each, and the colored people would all worship in churches of their own with colored preachers.

What is the reason for the difference between Trinidad and such cities as Charleston, Jacksonville, and New York? Slavery existed in the West Indies the same as in America, but the slaves were freed about forty years earlier there than in America, and were freed by peaceful means and not by war. Will forty years more produce the same friendly feeling in America as in

Trinidad? I doubt it, for the growth is not in that direction. It seems to me that much of the difference is to be found in the manner in which emancipation came about in America. There was at the time intense hatred engendered by the War, and the Negro was looked upon as the cause of this war and hatred. That hatred is now passing away as between North and South, but the poor innocent Negro is no more loved than before. In fact it seems at the South that the years increase the legal and social burdens that are heaped upon him. The North are quite anxious that the Negro should receive his legal rights in the South, but he is liked no better as a neighbor and citizen than in the South. The ordinary avenues of labor and business are closed to him, and only menial positions welcome him.

What of the future? Will the Negro be able to come up out of all this opposition and make a place for himself? I think he will. Intellectual and spiritual growth is slow, but in the development of races, nature allows plenty of time. The results of education do not appear in one generation, but require several generations for their full fruitage. Habits of industry, thrift and economy, good home life, honesty, culture and the general intelligence of our highest civilization is the product only of centuries of training.

The Negro has been backward in entering the race, but he has started, and the conditions of success are favorable. The strong and talented leaders of any race do not come from those reared in wealth and luxury, but from those of humble birth who have their own way to make and who win their place in the world by meeting and overcoming obstacles. A moderate amount of opposition is no drawback to success but rather a stimulus. The Negro has a fine physique; he is getting an education; each generation helps to weed out the less worthy and bring to the front the more worthy and the obstacles in his way are but stepping stones to the more enterprising. Only a few generations will be needed to bring to the front such a company of strong, worthy colored men and women as will force recognition and will give to them a place among the more progressive and enlightened races of the world.

THREE PRINCIPLES OF GIVING

THE members of a Negro church in Jamaica resolved to give money for the support of a native evangelist, who would preach the gospel to their yet unsaved brethren. They elected a treasurer (so says *Frauen Missions Blatt*), and appointed a day for receiving the money. When all were present the treasurer, an aged man, proposed three principles which were unanimously accepted:

All will give something.
Each will give as much as he or she is able.
Each will give cheerfully.

After several had brought forward

their gifts, an old Negro, who was known to be rich, stepped up and laid $2 on the table. The treasurer returned it and said, "Dis gif' may be accordin' to the furst princ'ple, but, brudder, it is not accordin' to de second." The Negro took back his money and returned to his seat. After a moment he returned and threw down $20 on the table, as he remarked sullenly, "Hyar, maybe dat is enough." Quietly the old treasurer returned his money, and replied: "Brudder, dis may be accordin' to de first and second princ'ple, but it am not accordin' to de third." Again the Negro took his money, and, full of wrath, sat down in a corner of the church. After a time, however, he returned, and smilingly approaching the table, gently placed on it one hundred dollars with the words: "I give dis gif' cheerfully in de name of de Lord Jesus." Then the old treasurer jumped up and taking both hands of the Negro, cried out: "Dis is all right, brudder, it agrees with all three princ'ples!"

A MOUNTAIN SCHOOL PAGEANT

THE EVOLUTION OF AMERICAN CITIZENSHIP IN THE NORTH CAROLINA MOUNTAINS

A GIFTED teacher in our Mountain school at Saluda, N. C., decided to enrich the usual graduation season with a pageant which she planned, constructed, directed and carried out with great success. We quote from her description.

"The whole pageant was planned for intensive and not extensive educational effect. I wanted to inspire in the students, themselves, an appreciation of their pioneer ancestors and a desire to preserve the facts and the traditions of the place and also to link them and the whole region into its place in the larger whole; to emphasize its importance but break the idea of isolation. Much of this was not avowed as far as the students were concerned. I set

SCENE I

The Spirit of the Mountain. She summons her comrades, the Sprite of the Spring, the Birds and the Dryads. Dance of the Sprites, Birds and Dryads.

them to work to collect data and traditions as well as actual stage properties, which they never did before I am sure. The girls in the pioneer scenes had on the dresses of the great great grandmother seniors especially, upon whom the responsibility was purported to rest. They became very much interested and learned to love the little cabin as of one of them. The spinning wheel belongs to the grandmother of one of the boys, and the boy who sang the ballad is the grandson of the original pioneer who built the first cabin in Saluda. He learned the ballad straight from his mother and grandmother with all the minor quavers and mountain twangs. He has a fine voice and it rang out clear and sure without a bit of self-consciousness. His aunt said, "You have got him a doin' just exactly the two things he can do, chop wood and sing."

"One of the pleasantest things to me was the enthusiasm of the cabin people, whose help I asked in one way or another. One of them said "Hit's exactly like what my grandfather used to tell me about the way they did. Hit's just seemed like I was livin' in it."

"The illusion was very complete and it all happened on the hillside; I almost sympathized with the little girl in the audience who cried out as the Indians stole single file and silently down through the woods, "Oh, Mamma, are they *good* Indians?"

PROLOGUE

(Spoken by the Spirit of the Mountain)

The Sprite of the Mountain am I, in the heart of its silences dwelling;
Eons and eons had dwelt, e'er the years of mankind were upon us.
The youth of the mountain is mine, their endless and ageless duration;
Music of waterfall, rustle of forest-bough, song of the wind in the pines, are my language.
Eons and eons ago, e'er the years had begun to be numbered,
High rose the peaks that surround us, blue were the mists that enwrapped them.
Safe in their sheltering arms lay the grove and the glade of this valley.
Waiting, still waiting the coming of men who should dwell in its shelter.
Then, where the oak-tassel hung, and the leaves strewed the ground for his treading,
Silent the Indian came; and the smoke of his camp fire ascending,
Rose to the blue of the heavens; and swift was the flight of his arrow.
Soon may the sharp blows of the axe, and the laboring creak of the oxyoke.
Fair shone the sun on the fields where the Englishman hewed out his homestead.
Here on the hillside his children and grandchildren grew into manhood.
Grew into stalwart and sturdy sons of the beautiful mountain;
Citizens, here, of the land that has grown with the years into freedom.
Citizens here, to fulfill the great plan of the Mountain's Creator.
Now from the past, I call out these pictures to show you their semblance,
Come: Thou fair sprite from the spring where the sweet waters bubble,
Help me to summon our friends! Ho! Dryads and Birdlings, come hither:
Come from the Oak and the Pine, the Holly and Maple and Tulip!
Come from the blossoming boughs of the Dog-wood, and dawn-tinted Laurel!
Come, Birds, and make merry the hour with the trill and the lilt of your chorus!

Hither! Come!

(Nymph, Dryads and Birds appear as summoned, Birds in their proper colors, and each Dryad wearing a fresh wreath gathered from her own tree).

SCENE II

MANKIND APPEARS—The Indians. At length they barter their lands to the White Man and disappear.

THE BARTER

SCENE III

The Pioneers *en route*

SCENE III

THE PIONEERS—They arrive at their new home in the wilderness.

SCENE IV

THE PIONEERS AT HOME.

SCENE V

THE CALL TO THE REVOLUTIONARY WAR—The men depart to King's Mountain.

SCENE VI

A Later Generation—The Railroad surveyors at the cabin door.

SCENE VIII

March of All Characters—Ending with chorus, "America."

NOTED SOUTHERN EDUCATOR PLEADS FOR THE EQUALITY OF OPPORTUNITY FOR THE NEGRO

IN his annual report to the University Commission on the Southern Race Question, the members of which are among the most distinguished educators of the South, the Professor of Economics and Sociology makes a marked advance toward the ideals which the A. M. A. has always upheld. We quote:

"In the Southern States there are today no points of social contact whatever where the two races meet and exchange ideas. Separate schools, separate churches, separate telephones, the 'Jim Crow' car, restrictions of ballot, not to mention violent anti-negro political agitation in at least two of the States, have produced an alienation of the two races without a parallel. Everywhere throughout the South, despite physical contact in a business way, the two peoples live and move in totally different worlds of thought and feeling."

The effect of this social isolation of the negroes is of the greatest importance to the white as well as the black man, and in a note of warning he adds that "the closing of the door of equality of opportunity to the negro and his persistent intellectual and moral pauperization must in the end react upon the civilization of the white."

"In my humble opinion," he continues, "it is better to admit the negro to all the stimulus and the inspiration of the white's social heritage, so far as it applies to economic equality of opportunity given through industrial education, in so far as it does not endanger the integrity of the social heritage itself, than to encourage an ignorant and debased citizenship by his neglect and repression. It is, of course, plain that every murder, or lynching bee, or cowardly terrorizing of a weaker race sets in motion subtle educational forces which react upon both groups. It furnishes 'social copy' for the rising generation of blacks, brutalizing and barbarizing their own souls and ultimately cheapening the whole tone of the civilization of the future.

"While willing to concede equality of opportunity in an economic sense, the South is unalterably opposed to the miscegenation of the races, and views with genuine alarm *the increase in the number of mulattoes from 1,132,060, or 15.2 per cent., in 1899, to 2,050,686, or 20.9 per cent. in 1910.* The fundamental incompatibilities of racial temperament and tradition which operate to make the great majority of actual unions between the two groups unhappy, and the fact that many of those who do enter upon these unions belong to the criminal or anti-social elements of both groups, would seem to indicate that the condemnation of such unions by the better elements of both races has a substantial basis."

"In a far deeper and more tragic sense, however, does the repressed and isolated negro become the Nemesis of the white. For by being a winning partner in a process of repression the white voluntarily surrounds himself with a group of lower economic efficiency, less exacting moral standards, unsanitary homes, and an outlook on human life devoid of the stimulus of hope and the goad of ambition. Lower the tone of the environment, and it becomes an easy matter to take a 'moral holiday,' without any 'moral insurance.' Murphy, in 'The Basis of Race Ascendency,' puts this argument very strongly, when he says that 'to say that the stronger tends to become more brutal because the weak is brutal, or slovenly because the weak is slovenly, is to touch the process only on its surface. The deeper fact is not that of imitation nor yet that of contagion. It is that tragedy of recurrent accommodations of habitual self-adjustment to lower conceptions of life and to feebler notions of excellence, which is nothing less than education in its descending and contractive forms."

The report refers to the economic progress of the Negro as rapid and commendable, and says the *educational progress is remarkable.* But morally and religiously he thinks the race on

the whole is lamentably weak. This report is one of the most significant yet submitted on the Negro problem from the Southern point of view.

"TOWARDS THE POSSIBILITIES"

THE fathers of fifty years ago anticipated the criticism of later years as to the wisdom of colleges for the development of a backward race. They took their theories of education from their estimate of man, and said *"we must work toward the possibilities.* We do not know what is possible but we have evidence enough to believe that what experience has proved to be wise and efficient for Christianizing and civilizing white people ought to be good for black people. At any rate *we must work toward the possibilities.* The Negro must be educated to work out its own salvation. No race can be permanently dependent upon another race for its ultimate development." This meant permanent institutions of high grade for the higher education. If what is possible was to be demonstrated, there must be institutions for those whose gifts, attainments, character, and example shall make them a constant and large uplifting hope for others, a steadying power and a wise guidance for the youth of the future. Therefore they said educate; educate for whatever is possible for a full orbed manhood and womanhood. Their theory was right. Their practice was right. The conclusions are right. *They made no mistake.* The results after fifty years have justified their prophetic wisdom, many times.

COLLEGES FOR NEGRO YOUTH

THE following extract from a study of Negro institutions for the higher education of Negro youth recently made by W. B. T. Williams, Field Agent of the John F. Slater Fund, of which Professor J. H. Dillard, LL.D., is Director, will answer the question as to the great need of these institutions. The high source from which this testimony comes makes it of great value, and ought to quiet the chronic doubters and critics of all the efforts put forth for the education and development of ten millions of people whose youth are struggling up to their possibilities.

Among the colleges in the group particularly mentioned by Mr. Williams as doing advanced and effective work are Fisk, Talladega, Tougaloo and Straight. It reads:

"The Colored University meets a real need in Negro education. In offering college work to Negro youth it sets up a worthy ideal before them and aids the students in the realization of it. Practically, too, this college work serves the Negro well. As the Negro is being pushed further and further out of touch with cultivated white people, he has an increasing need of highly trained men and women of his own race as exemplars and leaders. These the colleges are training as well as they can. They also prepare the Negro professional man, for whom there is a growing

demand, to meet the properly severe requirements of their states."

"It is not apparent that the Negro is overdoing the matter of taking college courses. A certain number of Negroes are bound to take college work somewhere, and for many reasons it is better that they take their training here in the South than that they should go in large numbers to the Northern colleges. So, suitable provision should be made for them in Southern Negro colleges and universities.

"I fear that the very important service they have rendered in supplying teachers, especially for the city schools and for the industrial and other smaller schools *is not fully appreciated.* (Italics ours).

"As to duplication. I am not at all sure that for many years to come it will be the best thing to unite schools of this group in cases of duplication. Each school represents a certain element of people who will work for their particular interest in a way they would not for a disinterested effort. And the needs in Negro education are numerous enough to invite assistance from every quarter."

WHITE SOUTHERN INTEREST IN NEGROES

DR. WEATHERFORD, who is working for a better understanding between the white and the black populations of the South, reports a new genuine interest among the whites in Negro problems.

"I make bold to assert that there have been more volumes on the Negro read by Southern white people in the last five years than were read in all the fifty years preceding. Two thousand copies of our books were placed in the hands of some of the busiest people in a certain section. Within two months, more than 1,600 wrote in reply that the book had been read with eager interest. Fifteen thousand college students have read and studied a book on this subject in three years. Scores of county superintendents of education are holding institutes for colored teachers with the same enthusiasm they expend on white institutes. They are visiting Negro schools as they have never been visited before; are helping to provide funds for industrial supervising teachers and giving care and attention to the proper construction of new school buildings."

THE WASTE OF WAR

"Give me the money that has been spent in war and I will purchase every foot of land upon the globe. I will clothe every man, woman and child in an attire of which kings and queens will be proud; I will build a schoolhouse on every hillside, and in every valley over the whole earth; I will build an academy in every town and endow it; a college in very state, and will fill it with able professors; I will crown every hill with a place of worship, consecrated to the gospel of peace; I will support in every pulpit an able teacher of righteousness, so that the chimes on every Sabbath on every hill will answer the chimes on another around the world."

MISSION STUDIES

THE LIGHT ON THE HILL, *by Martha S. Gielow, Fleming H. Revel Co.,* is written out of a large experience among the neglected people of the Southern Appalachian Mountains. It is fiction—parts of it strikingly so—but as a whole it is a fair representation and an interesting and appealing one of Mountaineer conditions. One who takes up "The Light on the Hill" will be sure to read it through. If he should question the psychological probability of the courtship and "marriage" of the high bred young man—who in later years became Governor of the State—with an absolutely ignorant and illiterate Mountain girl whom he had seen but three times and whose attraction was that she was a beautiful and graceful young animal—still it makes a captivating story and introduces us to earnest appeals for a deepened missionary sympathy for those whom modern civilization has passed by.

IN CAMP AND TEPEE, *by Elizabeth M. Page, Fleming H. Revel Co.* This is an Indian story—not of fiction—but of actual occurrence among the Comanches, Apaches and other Indian tribes and it is an excellent missionary study. The story of "A Winnebago Boy," his conversion, subsequent development in its several chapters is of exceeding interest and once read will be remembered. It is of the Rev. Henry Roe Cloud, who was started in his education at our Santee School, going thence to Northfield, where he prepared for Yale University, from which he was graduated A. B. in the class of 1910; and two years later with the degree of Master of Arts. With the full theological course at Auburn Seminary he has entered upon his mission to his own people one of the best educated, ablest and most devoted of his race. This story alone should justify Mrs. Page's work and all that has been done in the mission for which she earnestly pleads.

ROMAN CATHOLICISM ANALYZED—*Fleming H. Revel Co.* The Rev. J. A. Phillips, Missionary of the M. E. Church, South, who has been brought into close and unsatisfactory contact with the Romish Church in Mexico, has made a study of the teachings of that church to show in part how the arrogance of its polity and the error of its ritual and doctrine may be held responsible for the conditions which are potent in Mexico to all. It is yet a dispassionate and judicial treatment acknowledging respect for the missions of true men and women who are faithfully endeavoring to serve God in the bosom of the Romish Church while yet burdened with superstition and vain traditions.

OBITUARY

In the death of the Reverend M. Whitt, who for twenty-two years was pastor of the church at New Iberia, the church missionary work in Louisiana sustains a great loss. Mr. Whitt was prominent in the efforts for religious, educational and social development, and in the upbuilding of the rural community. He was a typical representative of the American Missionary Association products. Sold from his parents in his infancy, a few years before the Civil War, he became by his own efforts one of the first graduates of Tougaloo University, and after preparing for the ministry was located in Louisiana, where for twenty-five years he proved himself a leader in the Louisiana Congregational Conference. Faithful until death, he earned and merited the respect and confidence of all who knew him.

THE A. M. A. TREASURY

Irving C. Gaylord, Treasurer

We give below a comparative statement of the receipts for May and for the eight months of the fiscal year to May 31.

RECEIPTS FOR MAY

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1914.....	$ 3,619.24	651.26	$ 5,275.32	44.49	$230.22	$ 9,820.53	$ 7,286.15	17,106.68	$ 6,212.00	$ 23,318.68
1915.....	4,936.00	920.73	4,698.96	.....	118.92	10,674.61	2,040.77	12,715.38	7,222.59	19,937.97
Increase.	1,316.76	269.47	.....	.....	.....	854.08	.....	.....	1,010.59	.....
Decrease.	.....	.....	576.36	44.49	111.30	.....	5,245.38	4,391.30	.....	3,380.71

RECEIPTS EIGHT MONTHS—TO MAY 31.

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1913-14....	$ 72,662.48	4,944.95	$20,148.76	237.74	$ 795.02	$ 93,788.95	$ 5,202.11	103,991.06	$ 55,596.82	$ 159,587.88
1914-15....	76,763.65	5,208.00	19,450.17	13.00	623.86	102,058.68	6,365.57	108,424.25	43,911.32	152,335.57
Increase.	4,101.17	263.05	.....	.....	.....	8,269.73	1,163.46	4,433.19	.....	.....
Decrease.	.....	.....	698.59	224.74	171.16	.....	.....	.....	11,685.50	7,252.31

Designated by Contributors for Special Objects outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1913-14....	$1,278.88	1,235.17	$ 2,709.89	.....	$ 216.60	$ 5,440.54	$18,492.83	$ 23,933.37	$ 550 00	$ 24,483.37
1914-15....	3,562.30	1 820.38	2, 42.00	95.00	455.23	8,674.91	17,032.78	25,707.69	75.00	25,782.69
Increase.	2,283.42	585.21	32.11	95.00	238.63	3,234.37	.....	1,774.32	.....	1,299.32
Decrease.	.....	.....	.....	.....	.....	.....	1,460.05	.....	475.00	.....

SUMMARY OF RECEIPTS EIGHT MONTHS TO MAY 31.

RECEIPTS	1913-14	1914-15	Increase	Decrease
Available for regular appropriations.....	$159,587.88	$152,335.57	.....	$7,252.31
Designated by contributors for special objects	24,483.3	25,782 69	1,299.32	
TOTAL RECEIPTS EIGHT MONTHS.....	184,071.25	178,118.26	.....	5,952.99

FORM OF A BEQUEST.

"I GIVE AND BEQUEATH the sum of dollars to the 'American Missionary Association', incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.
General Secretary, Charles H. Richards, D.D., Treasurer, Charles H. Baker.
Church Efficiency Secretary, William W. Newell, D.D., 19 S. La Salle St., Chicago, Ill.
Field Secretaries, John P. Sanderson, D.D., 19 S. La Salle Street, Chicago, Ill.; William W. Leete D.D., Room 611, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, 417 Market Street, San Francisco, Cal.; Assistant Field Secretary, Mrs. C. H. Taintor, Clinton, Conn.

Our receipts in contributions from churches in May were about $1,300 more than in the same month last year. But receipts from legacies and conditional gifts were more than $9,000 less than a year ago. The total income for the month was $25,641.

♣ ♣ ♣

We had but a little more than $16,000 in our treasury available for appropriation in June. When our Board met on the 9th, it surveyed the long docket on which were listed the thirty-seven churches asking for parsonage loans, and forty-four churches asking for church loans and grants, and wished it were a multi-millionaire Board, so that it could respond at once to these eighty-one churches asking for the helping hand. They are asking us for $157,000. Sixteen thousand dollars does not go far in meeting such tremendous appeals. But we were glad we could gladden two churches with parsonage loans, and eight churches with church grants and loans. They are in eight different states. Two of these are in the Pacific district, and the others are in the Middle-West.

♣ ♣ ♣

Where shall we place the choir? The old custom of placing them in a gallery over the front door, so that they might sing to the backs of the people, is no longer much in use. They are usually placed in front of the congregation, either behind the minister, or at one side.

A church recently visited has the organ at the right hand side of the pulpit, with seats for the choir in front of it, looking diagonally across the auditorium. A fine choir of about twenty-five occupies the seats. They are composed of boys and girls, men and women, admirably drilled and with appropriate vestments. When the hour for service arrived their voices were heard far away in the adjoining room in the first verse of the processional hymn. As they entered the auditorium the congregation rose and joined in the hymn as the white robed choir passed down the aisle to its place. After the responsive reading and "Gloria" these young people sang a beautiful anthem. Their fresh young voices gave the hymn singing a vigor and charm which a highly paid quartet cannot give. It was a most enjoyable choir, and was placed just right to lead the people in the service of song.

♣ ♣ ♣

Churches often ask blithely and almost thoughtlessly for the aid of this Society under the impression that our coffers are full, and there is nothing to hinder our handing out the money if we wish to do so. This is a huge mistake. Our money is not here. It is out in the churches. We have to wait for it to come in, little by little, month by month. We vote away every

available dollar each month to churches which have been long waiting for it. Then we have to wait for more money to come in, so that we can help other churches the next month. And we do not know how much that will be. Some of it will come from churches trying to make up their apportionment. Some will come from churches that think nothing of the apportionment and send not one-twentieth of it. Some will come from Sunday-schools and women's societies, and Christian Endeavorers. We need twice as much as they usually send. If you would help the distressed and waiting churches get your church to send its full share.

♣ ♣ ♣

It would make your head ache, wouldn't it, and your heart ache, too, if you had thirty-eight churches appealing for parsonage loans amounting to thirty-four thousand and four hundred dollars, when you had only two thousand, nine hundred and fifty-seven dollars with which to respond. The thirty-eight families of these faithful pastors are anxiously waiting for us to help shelter them. They are in eighteen different states. We were able to send the word of cheer to only two of them in June.

Why not more? Because we had no more money to vote. The other thirty-six have to wait. If we can appropriate only two parsonage loans a month it will take a year and a half to get through the list!

But there is a way out. Let thirty generous hearted people, whose hearts are stirred by the needs of these homeless pastors, and their wives and children, send us $500 each for our Parsonage Fund. We will use it as fast as it reaches us. It is greatly needed. Send your check, large or small, to our Treasurer.

♣ ♣ ♣

"Your Society does certainly appeal to business men," said a man prominent in business circles the other day. "Not only do you carefully protect the money you put into churches against possible loss, but your loans are made to work over and over again, coming back to go out into other churches perpetually." Well, we do assuredly think this work is a good business proposition, and we have in our church and parsonage funds over a million dollars to be used in that way. But it is not half enough to meet the demand. We greatly need more legacies and more conditional gifts to enable us to respond to the increasing calls. We need twice as much loan-money to keep up with the growth of our work.

WHAT THEY ARE DOING IN WAKONDA, S. D.

IN the year 1887, the beloved Dr. Joseph Ward, a pioneer hero in South Dakota, and President of Yankton College, was writing to Dr. Cobb about Wakonda. There was a village church there in which he was much interested. It was in the midst of a rural community, with a population of only two hundred and fifty people within three miles. Dr. Ward wrote:

"This is the center of a rich and growing farming region. The congregation is good and getting better. Ours is practically the only church in the community. There has been a revival spirit from the day of getting into their new house. They have paid for their church except $250, and need a small grant."

More than a quarter of a century later a renewed appeal came to this Society to share in the enlargement of this work. The population had increased four-fold, and there are now a thousand within three miles of this village center. The church has grown from a membership of

CONGREGATIONAL CHURCH AND PARISH HOUSE, WAKONDA, S. D.

six to a membership of ninety-five. The people in that region are chiefly Americans. The average attendance at their services of worship is a hundred, with nearly as many enrolled in the Sunday-school.

Of course the old house of worship was entirely outgrown, and the new conditions demanded an entirely different equipment. Under the inspiring leadership of the present pastor, Rev. F. J. Tresidder, the church has gone forward with improvements until now they have in addition to a cozy and comfortable house of worship, an excellent parsonage and a parish house, so that they are fitted to meet the needs of the community very effectively.

Some ten years ago, the pioneer church building on the corner was raised onto a higher foundation, and enlarged and improved. Its size being doubled, its value was much more than doubled. Three years ago the people courageously attacked the problem of providing an equipment which would make this a community center of the highest social importance. They acquired additional land and sold off an old house which stood upon it. They improved the parsonage so that it is admirably equipped for housing the minister and his family. The fact that the pastor had had practical experience in building operations enabled him to plan and secure a parish house well adapted for the work. It has been in use for more than a year and is giving general satisfaction. Everybody enjoys it from the children up to the old folks.

REV. F. J. TRESIDDER

PARSONAGE AT WAKONDA, S. D.

The ladies could not get along without it now, and the young people and children make good use of it. The pastor recently went into the "gym" and found the Sunday-school superintendent going through a lot of "stunts" with the boys and young men, which they highly appreciated. Among the members who avail themselves of the parish house and gymnasium are several Catholics and quite a number who do not generally attend church anywhere. It is refreshing to see all these people sharing in the benefits of this community building, and it serves to attract young people from the pool hall which was the former loafing place. The pastor and the Sunday-school superintendent have charge of a class of girls on Monday of each week as well as for a group of boys and young men. Provision is made for a tennis court on the back end of the lots between the church and parsonage, so that there will be an attraction for the summer season out of doors. The pastor feels quite confident that the success of this parish hall is such that other churches will desire something of the same sort, and eventually the rural church, instead of being merely a place of worship, will become a social center for the community, ministering to all its life.

In addition to this work, the Christian Endeavor Society of the church has secured a traveling library from the State, and has added a local library to circulate in connection with the State library. Thus the parish house is furnishing the church with a library, and reading room. The pictures give us an interesting glimpse of this rural community church, which is touching life at so many points in that farming section. It is a great pleasure to us to think of the pastor and his family so comfortably lodged in a house which we have helped to provide. Experience shows that it is almost as important to provide a home for the minister as to provide a home for the church. Many of our most devoted men, in the newly developing portions of our country, have been obliged to live in most inadequate homes. The new towns are

THE MISTRESS OF THE MANSE AND THE CHILDREN

generally greatly overcrowded, and when the pastor arrives on the field with his family, he has often found that there was no place for them except in some rude shack furnishing a poor defence against severe weather, or else they have been lodged in a sod house, or two or three rooms of very unsavory character. The little parsonage loan which we gave in 1894, to the church in Wakonda enabled them to secure a fairly good building, but the new parsonage loan just going there has transformed this into a cozy and delightful home. Our pictures show the group of buildings which we have helped the church to secure. They have done their part to the full measure of their ability, and have given generously and heroically to make this new equipment just what it ought to be. We heartily congratulate them on what has been accomplished, and look for large returns in the better life of the community and in the inspiration which will be given to its young people by reason of the influence of this church. May pastor Tresidder long remain the leader of these people in their growing work.

FOUR MIDDLE-WEST CHURCHES

AITKEN, MINNESOTA, is now in possession of one of the prettiest little church edifices in that part of the country. The town is on the Northern Pacific Railway, and the church belongs to the Duluth Association. There are two thousand people in the town and another thousand within three miles. In addition to the agricultural pursuits there are also some mining interests to engage the efforts of the people.

NEW CONGREGATIONAL CHURCH, AITKEN, MINN.

Here we helped to build a Congregational Church twenty-two years ago when everything was very new. The little frame building answered the purpose for a considerable period, but in the course of time it failed to meet the needs of the community, and in a period of depression services were suspended. The courageous and devoted women, however, did not give up but kept alive their organization and work, and presently announced to the men that they had in hand one thousand dollars toward a new building. They went further and declared they could raise five hundred more, and the encouraged company decided that there was a good future for the church if they took hold of the enterprise with enthusiasm. Dr. Newell visited the field and had an interview with the people, inspiring them with still more courage. When it was discovered by the neighbors that the old building was to be removed and a good modern building was to take its place, several who had always supported the church but had never joined, declared their purpose to unite with the church if the proposed work went forward. This had a good effect

on the spiritual life of the church and so much interest was developed, that on March 10, 1910, a class of eighteen was received into the church, a pastor from a neighboring town being called in to officiate at the reception. Presently the little old-fashioned frame building with its bad acoustics disappeared. It was raised up so that a fine basement might be put under it, and the whole structure was so transformed that no one could possibly recognize it.

They came back to us for renewed aid, and this Society added to its former grant a moderate loan, which the people will return to our treasury in annual instalments. Then the people declared that the music of the church ought to correspond with the building, and steps were taken to sesure a good pipe organ. The Carnegie Corporation promised assistance, and then the young women got busy. They took up with enthusiasm the task of raising the balance needed, and by giving a play and making other efforts, they soon had the entire amount needed for the organ. The effect of this self-sacrificing effort to secure a new sanctuary and suitable equipment has been felt in the spiritual life of the church. The Year Book just published shows additions last year of fifty-two new members, all but one of them received on confession of faith.

Farther west in Minnesota is WADENA. This also is a town on the Northern Pacific Railway, with a population of two thousand people, and with a thousand more within three miles. Our Congregational Church here is of the same age as that at Aitken. In 1883 we aided this church also with a small grant, and later helped the church to build a parsonage. Here again the passing of the years brought the old church building into serious disrepair, and it became unsuited for the present needs. After several years the people were engaged in planning for a new church. They were quietly getting the sentiment of the people and soliciting subscriptions. These represented real sacrifice and self-denial on the part of the people, of whom none were wealthy. One family had the telephone taken out of the house in order to save a dollar a month for the church. Others made sacrifices gladly and subscribed generously. Plans were obtained for an attractive church. A picture of the proposed new edifice was printed, and on the back of the card was the following bit of a poem to stimulate giving:

NEW CONGREGATIONAL CHURCH, WADENA, MINN.

Have you got a quarter or fifty cents
That lies in your pocket book, unspent?
Then buy a brick, or two, or three
In our beautiful church that is to be.
You can own a piece of this church with ease
By buying as many bricks as you please.
Twenty-five cents will buy ONE BRICK
(Not a gold one, either) so purchase quick.

The church remembered the helping hand of the Church Building Society thirty-two years ago, and came with a new request for aid. They asked for a loan to add to the large and generous subscriptions they had themselves made, and it was gladly appropriated. They are happy now in the new sanctuary, and the leaders of the state tell us that it is one of the most attractive buildings in Minnesota.

Journeying southward into Kansas we find the city of ANTHONY, three thousand strong, with an American population engaged chiefly in farming and stock raising. Our church here is one year older than those named above and has grown through the years until the little frame building into which we put a small grant in 1881 was entirely out of date. Moreover, it had been badly twisted and injured by wind storms, and the time had fully come when in this town, fifty miles southwest of Wichita, near the Oklahoma line, a new church was needed. They moved the old building to the back part of the lot to use it while they were erecting the new structure. They built an attractive edifice of brick with a good basement under the whole, giving them ample rooms for social and Sunday-school purposes. A few old members remain, who have seen the church pass through its various vicissitudes. Hot winds, grass hoppers, panics and removals were discouraging in the old days, but now new people are coming into the community and our church is getting its share of them. There is a promising future before it. The town has five railroads, a salt plant, some wholesale houses, and is in a rich farming country. They built as modestly as conditions permitted, and now have a fine property worth about fourteen thousand dollars.

NEW CONGREGATIONAL CHURCH, ANTHONY, KAN.

Swinging the circle into another State, we find in FRANKLIN, NEBRASKA, another very interesting enterprise, which has been brought to a successful conclusion. Our church in this important community dates back to 1873, and after forty-two years it has gathered a membership of three hundred and seventy-eight, with a Sunday-school of two hundred and fifty-

eight. Franklin is the seat of Franklin Academy, the only Congregational school between Crete and the Rocky Mountains. It has a reputation for Christian standing and work surpassing that of many larger schools. Young people come to this school from Wyoming, Colorado and Kansas, as well as Nebraska. Our church provides them with a church home which attracts them, and serves to make regular church attendance a habit of their lives. While these young people help in the services, assisting in the music and in many other ways, their attendance makes a demand for a larger building than would otherwise be needed.

NEW CONGREGATIONAL CHURCH, FRANKLIN, NEB.

When the Rev. A. F. Newell came to be pastor of the church seven years ago, he found the church building in poor repair, with only a single room, with no basement or Sunday-school rooms. He found also no suitable house in which to live, but the church rallied to that important need and built a parsonage. Then a movement was started for a new house of worship, which should be modern and attractive, and fully suited to the needs of the place. Inasmuch as our church stands in such close relationship to the academy, a good sized auditorium was needed to provide for the commencement exercises, and for other meetings. The people rallied to the work of securing this new house of worship, and under the effective leadership of pastor Newell, encouraged by the hearty approval of the leaders in our state work in Nebraska, the enterprise was pushed to completion. The unsightly old building, lacking in every convenience for efficient work, vanished, and the attractive and commodious new building rose in its place, well suited to the needs of the community. When the corner stone was laid, the Rev. C. S. Harrison of York, who had been pastor of the church for eight years and financial agent for the academy, was invited to deliver the address. He had done much for the transformation of the town by tree planting. His own home grounds were dotted with evergreens, and under his inspiration the little city, built on a plain covered with buffalo grass, is now hidden by its own trees. The church building went steadily on till dedication day was reached, and the happy people found themselves in a beautiful church home. In May of last year, twenty students of the academy joined that church, of whom seventeen came on confession of faith. This following no special meetings, but was a voluntary act on their part, some of the students calling on the pastor and asking the privilege of membership. Some of these young people were converted in a Bible class conducted by one of the academy teachers.

These four typical churches of the Middle West are an excellent illustration of the work which this Society delights to have a share in.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY AND EXTENSION DEPARTMENT.
Office. Congregational House, Boston, Mass.
President, Rev. Frederick H. Page; Missionary and Extension Secretary, Rev. William Ewing, D.D.; Treasurer, Henry T. Richardson; District Secretaries, Rev. Robt. W. Gammon, D.D., 19 W. Jackson Street, Chicago, Ill.; Rev. Milton S. Littlefield, 289 Fourth Ave., New York, N. Y.; Educational Secretaries, For the Southwest, Rev. J. P. O'Brien, 4128 Campbell Street, Kansas City, Mo.; For the Pacific Coast, Rev. Miles B. Fisher, 417 Market Street, San Francisco, Cal.

SUPERINTENDENT REV. A. S. BUSH

After twenty years of noble service for the Sunday-School Society, two of which spent in Kansas, and eighteen in Colorado, Superintendent Rev. A. S. Bush has sought respite and has removed to New London, Conn. He says of this service: "These years have been busy ones and the task very congenial, and I trust that a permanent work has been done for Colorado. More than three hundred Sunday-schools have been planted in neglected corners, and fully sixteen churches have grown from them. Four of these, Ohio Avenue, City Park, Berkeley, and Englewood are in Denver; while two more churches are in sight in that city. Other important churches were Colorado City, Hillside, in Colorado Springs, and Minnequa, in Pueblo. My sincere hope is, that the superintendent who may follow me may find foundations laid so deep and strong that he can, for many years, build upon them."

Probably the most influential development can be found in the growth of the schools connected with the churches. The 7,576 members enrolled in 1897 have increased to 13,325 in the church and mission schools.

Representatives of the Congregational churches of Colorado, by committee headed by Rev Frank T. Bayley, D. D., urged Mr. Bush to remain, making mention of his growing usefulness in the linking up and co-ordinating of his own with all other branches of the work of the Congregational denomination in Colorado. In this request the Sunday-School Society heartily joined. Yielding, however, to the decision of Mr. Bush, the Society passed a vote of very hearty appreciation for his years of devoted and successful service.

Mr. Bush will be glad to speak in the interests of the Society whenever opportunities may offer.

THE FINANCIAL SITUATION

We are glad to note that there is a slight increase in the receipts for the month of May, being $128.48 in advance of the corresponding month of last year. Hence, each month of the new year has marked an advance. The gifts have been accompanied with expressions of deep interest, which give assurance of devotion to the work. These gifts which mean sacrifice are deeply prized.

Excellent preparations were made for Children's Day. It is hoped that the gifts have been generous, and that they will be forwarded promptly, as they are greatly needed to meet obligations which were made for carrying the work, and save interest being paid.

A LITTLE STUDY OF A BIG INVESTMENT

By Rev. W. Knighton Bloom, No. Dakota

TWENTY-SIX years ago, when Rev. William Ewing visited the new town of Williston, North Dakota, as the representative of the Congregational Sunday-School and Publishing Society, great Christian foundations were laid for the northwestern part of the state. The story of the Williston Church has recently been told in connection with the dedication of its new forty thousand dollar church property, and with the continual development of its work throughout the entire country adjacent, many interesting things could be told. The twenty minutes during which the train stopped to change engines, giving the Sunday-school worker time to explore the new community, have lengthened into twenty-six years. The frontier town of three hundred inhabitants has grown into the modern city of nearly five thousand. The early pioneer conditions have given place to a community center with commercial, educational and religious advantages of a high order. The one family that sent to the Sunday-School Society the Macedonian cry has become over two hundred families in our own church constituency alone. The small Sunday-school of those days has developed into a modern Bible school with an enrollment of three hundred, with one of the finest equipments to be found anywhere in the country. Out of the Sunday-school has grown a strong community church, of which Congregationalism is justly proud, occupying a strategic position in the northwest.

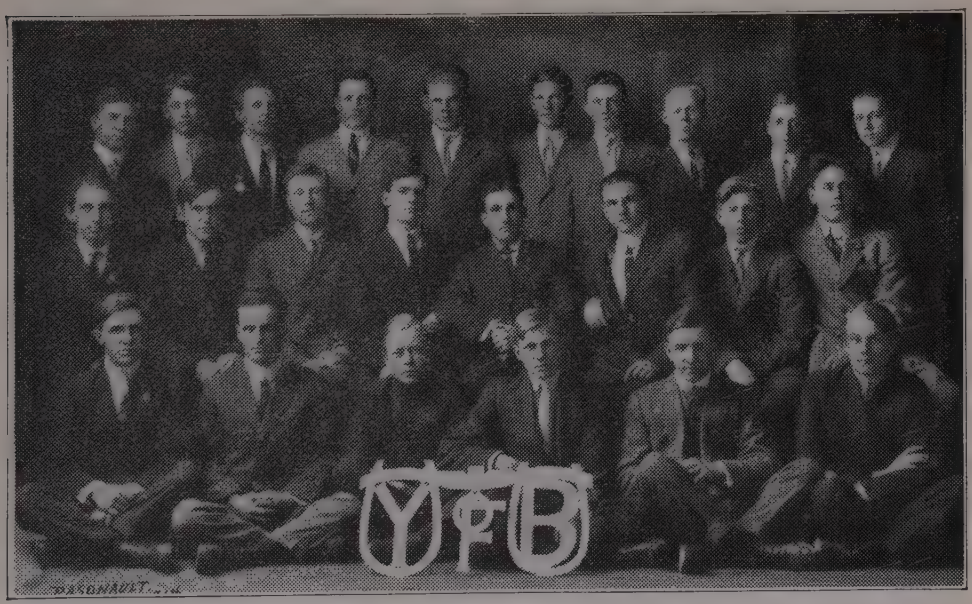
"DELTA ALPHA" GIRLS, WILLISTON, NO. DAKOTA

One part of the history of this movement and of special interest in connection with the accompanying pictures, is the organization of two large classes of an exceptional character. Five years ago when the Sunday-school was increasing in

membership and development was possible, the pastor suggested to three young ladies in the adult class that if they would take their places in the choir seats, a lady who had recently united with the church, and who had been a successful public school teacher, would be glad to organize them into a class. This was done and the class grew so rapidly that the following year a division was necessary. Eventually the organized class known to-day as the "Delta Alpha Girls," enrolling nearly forty in its ranks, came into being, and exercises an influence for good in the church, high school and community life.

Soon after the organization of the class of young ladies referred to, a growing boy came into the Sunday-school one morning, who with his parents had just returned from a residence in the country. There was no class into which he could fit. At once other boys of similar age were sought and found, and a young business man took the leadership of a class that also increased in membership so rapidly that division became necessary. A local castle of the Knights of King Arthur was then organized, which brought other boys into the Sunday-school ranks. Later on a movement was started to interest the boys in the high school, and the "Yoke Fellows Band" came into being, and is now in its third year of service, with a membership of over thirty, exerting a fine and growing influence for good.

The climax was reached during the last Easter season, when sixteen boys and young men united with the church on confession of faith, just a year from the time when a number of the "Delta Alpha Girls" entered the ranks of the active Christian life. Surely the investment of twenty-six years ago was worth while, and the great Lord and Master of all calls upon His children to make other such investments possible, by wise and generous giving for the work of the Society which planted this school, now so influential in one of the growing parts of the state.



"YOKE FELLOWS BAND," WILLISTON, NO. DAKOTA

THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass.
President, Albert E. Dunning, D.D.; Vice-President, Charles R. Brown, D.D.; Secretary, Rev. Frank M. Sheldon; Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Field Superintendents, Rev. S. H. Goodwin, Provo, Utah, and J. H. Heald, D.D., Albuquerque, New Mexico.

REPORT OF THE DIRECTORS

THE receipts for the year were $144,937.30, as against $113,-411.06 last year. Donations from churches and individuals were $62,683.83 as against $62,240.99 last year. Legacies $3,565.54; last year $4,437.17.

NEW EFFORTS AND EMPHASIS

Definite steps have been taken to relate the Society more closely to the whole task of training the young people of our churches for Christian life, for Christian service and for Christian leadership. We are now seeking to cooperate in moulding the religious life of students in our colleges as well as in State Universities.

We seek to do this by visiting these schools for religious services, through conference with leaders concerning the religious work, through plans to have the student trained and inspired to go back to his own church and enter heartily and helpfully into its life, through the proposed cooperation with colleges in maintaining a faculty member specially fitted for Bible teaching and religious work among the students and by maturing plans to have strong denominational leaders at the Summer Conferences of college students, to emphasize the church relationship and the imperative call to Christian leadership under church auspices. In the interest of much of this work practically all Colleges of Congregational affiliation, from Michigan to the Pacific Coast and eight State Universities have been visited.

Seeking Young Men—A movement has also been started to systematize and make more adequate the presentation to students in our colleges and universities of the opportunities in religious and social service, special attention being given to the ministry and missionary service. Next year a strong group of men with this end in view will visit a number of colleges.

Plans are being matured which, with the help of pastors, will enable the Society to get into touch with at least a thousand boys, who are promising ministerial material. This touch will come while the boys are yet in the high school.

Getting closer to our Colleges—Effort has also been made to know more intimately the entire life, educational, administrative, religious and financial, of all the colleges in any way affiliated with Congregationalism. This task will take time and only a beginning has been made. The reason for securing this data is that the Society may be of the largest possible help to these schools and to the denomination in relation to its education problem as it centers in the colleges. These schools can serve the churches more largely and the churches should manifest more interest in and loyalty to the schools. Great education foundations are interested in knowing intimately the life of the colleges and in assisting these schools to standardize all their work. This Society should be no

less interested in the same object.

Schools which do not have a sound educational, administrative, religious and financial policy and are not making strenuous efforts to secure the same, should not have our endorsement or support. Schools which are seeking efficiency along all these lines should have our most hearty endorsement and support. Inquiries are constantly coming regarding these schools, their life and their management. We should be able to give definite and authoritative information.

STUDENT AID

Our nine Congregational theological seminaries enrolling 446 students do not entirely supply our churches with pastors.

140 men graduated this year, 26 of whom go into other denominations, 26 into lines of work other than the pastorate, as for instance teaching, business, social service, medical missions, etc., leaving 88 available for our pulpits, 46 of whom had received calls to Congregational churches on May 6th.

The necrology of the pastors for the year just closed was 99, and it is estimated that 150 men drop out of the pastorate yearly, so that we are 160 short of filling vacancies and furnishing men for new churches and church extension.

293 pastors now serving our churches belong to other denominations, 119 of whom are Methodists, 62 Presbyterians, 51 Baptists, 6 Free Baptists, 1 Unitarian, 1 Universalist, 1 Lutheran and other denominations.

For the past ten years 13 theological seminaries and Bible schools of other denominations have helped to fill our pulpits.

The Education Society has aided this last year 200 theological seminary and 27 college students, a total of 227, to the amount of $11,250. The permanent student aid funds of the Society are $172,684, yielding an income of $7,936. This income is insufficient to meet the annual appropriation for student aid and general funds have to be used. The refunded aid this year was $980.50.

The numbers of students in our Congregational seminaries receiving aid was as follows:

Andover	5
Atlanta	16
Bangor	19
Chicago	53
Hartford	27
Oberlin	29
Pacific	18
Talladega	2
Yale	10

The Education Society is able to report that more and more our seminaries are exercising greater care in recommending men for financial assistance. The examining committees who pass upon all applicants before sending their names to the Education Society are the responsible parties in this transaction.

Inasmuch as professional schools like law and medicine are now increasing student aid funds and offering larger individual scholarships, the question has been raised whether it would not be better for us to restrict our grants to students who have reached the theological seminary when they have made the final choice of their profession, for it is safe to say that a man makes his final decision to enter the ministry only when he enters the divinity school, and holds his mind in a degree of suspense on the question of his life work while he is in college.

It is a question for the Society to consider whether it would not be better policy to wait until the final decision to be the minister has been made before offering student aid.

State Conference—We have also sought to come into close cooperative relations with each State Conference, to the end that we may have one education budget for each state, back of which the educational interests of that state together with the Education Society shall put their united effort. This will lead to better understanding and remove possibility of friction.

One definite purpose of the year's work has been to make the denomina-

tion realize that the Congregational Education Society exists for the sole purpose of realizing the will of the churches in educational matters, that this Society belongs to the Denomination and is one of its chief agencies in promoting Christian education. To that end we are taking hold at every possible point where time, energy and resource will permit, to help meet the Christian education need and solve the Christian education problems which our Churches face.

CONGREGATIONAL STUDENTS AT STATE UNIVERSITIES

A most significant educational development of the past ten years has been the growth of our great State Universities. The largest of these schools now have an attendance of five to seven thousand, which means the coming of about 1800 freshmen yearly. There are now over 120,000 students in state supported schools of higher education.

In every state from Ohio west to the coast and as far south as Kansas there are more students from Congregational homes in state schools than in our colleges, with but two exceptions. They are there in increasing numbers and these state schools cannot, or at least do not, in most cases, give them any religious attention. Almost every other desirable course of training these schools supply. But this most important thing, the Christian attitude and outlook, which determines what all other things mean to them and what they mean to society, is neglected.

We have complained of lack of candidates for the ministry and of other Christian leaders, but we have ignored this growing stream of young life passing through our State schools. They come from our best homes and after four years in these great centers too often leave with lessened interest in religion and dissociated from the church. There is no other place where the church finds so many of her choice sons and daughters gathered together. There are no other places where, at so small an expense as the salary of a suitable man, the denomination can touch from two hundred to nine hundred of her college students. The church has no greater duty or opportunity than to help mould the lives of these young people.

There are three special points where the University Pastor seeks to connect the students with the church, the regular church service of worship, the Sunday-school, where special Bible groups are developed from the student, and the Young People's Meeting.

This year this Society has assisted in maintaining University pastors or student workers in the nine following schools:—California State University, Illinois State University, Iowa State University, Iowa State Agricultural College, Kansas State University, Kansas State Agricultural College, Michigan State University, Washington State University and Wisconsin State University.

The local pastor with his large parish cannot do this work and the local church cannot and should not be expected to bear the major portion of the expense. These students come from the state and nation, and the responsibility should be shared by State and Nation. Therefore these University Pastors are supported by appropriations from the Congregational Education Society, by contributions from the local church and, in six places, by appropriations from the state. To secure and hold men equal to the opportunity of these fields we must pay larger salaries than we are now doing.

The united efforts of University Pastors and Christian Association Secretaries is gradually changing the atmosphere of these schools, so that faculty, students, and conditions are more favorable to Christian work. These pastors have ministered to the 3683 Congregational students in these centers through personal friendship,

religious instruction, and vocational assistance. Over 700 of these students were in the Sunday-Schools, over 550 in Young People's Societies, and 243 had united with the Churches, according to reports covering the first half of the year. Large numbers of these students attend the regular services of worship in the local churches. We have received a number of candidates for the ministry, others for missionary work, and still others for Social Service.

COLLEGES

The year has been one of struggle in those of our colleges which are not fairly well financed. It costs twice as much to run a standard college to-day as it did twenty years ago. If many of our colleges are to maintain their standards, yes, even their existence, they must be more adequately financed speedily. How important these schools are to the leadership of the denomination will appear from the fact that ninety-two per cent. of all ministers and missionaries come from the Christian Colleges.

We have assisted four colleges by special grants:—Fairmount, which gives promise of rapid and substantial development under the strong leadership of the new president, Rev. Walter H. Rollins;—Fargo, which is being placed on a firm and satisfactory foundation by the splendid work of Mr. John W. Hansel, the new president;—Kingfisher, where Calvin B. Moody is laboring strenuously to meet pressing financial problems, and Redfield, where President E. A. Fath is securing a loyal and growing constituency among our German people.

In addition to these colleges, to which this Society has made regular grants, we are also assisting Doane, Taylor and Olivet Colleges, through applying certain amounts received from the churches of the state for these schools, on the church apportionment. The Society has also assisted in supporting two training schools, one, the Training School for Women in Chicago, and the other the Schauffler Missionary Training School in Cleveland, Ohio, both of which train women for Christian work in connection with our Churches, as regular pastor's assistants. Many Schauffler graduates are specially fitted for work among our immigrants.

ACADEMIES

When fully accredited high schools are developed in some sections of our country, the Christian Academy has a hard struggle for life. A number of Academies have closed their doors in recent years. There is no more serious, social, moral or religious problem in the educational world to-day than in our public secondary schools. There should be a real field for at least one academy in each of our northern states, and where the backing of this Society will assist in making permanent such an institution, it should be our policy to cooperate in the largest measure possible.

During the past year we have assisted eight of these Academies as follows:—Benzonia in Michigan; Franklin in Nebraska; Iberia and Kidder in Missouri; New Rockford in North Dakota; Southern Collegiate in Illinois; Ward in South Dakota; and Windom in Minnesota. These schools are occupying real fields and doing effective service in the cause of Christian education. They have the young people at a critical and impressionable period of their lives and the stamp they put upon them does great credit to these institutions.

NEW MEXICO

The ministry we render in New Mexico is fundamental. Our teachers do extensive Christian and social service work. Christianity is taught in the day school, in regular well conducted Sunday-schools and through home visitation. Social service is rendered by the teachers assisting in time of sickness, during the too frequent epidemics, and in every kind of personal and community service. They identify themselves with

the life of these communities and pour themselves out without stint in every type of helpfulness.

From our schools in these outlying communities come some of the brightest boys and girls for further training in our Industrial School at Albuquerque. Here with our 160-acre farm, with our shops and our dormitories, with the entire round of school, industrial and home life, everything that will fit them to be industrially efficient, good home makers, community builders, and Christian citizens, is provided.

Closely coupled with the New Mexico work and under the supervision of Dr. Heald is our work in El Paso, Texas, where there are large numbers of Mexican boys and girls for whom the public schools do not make adequate provision. There in our Mexican Church, as substitute for a school building, we have conducted a most interesting and helpful work during the past year. But it is almost imperative that we have a school building costing at least $5,000 though $10,000 is really needed, if we are to carry the work on to advantage.

UTAH

The schools of the State, especially outside the larger centers, are still considerably under the influence of Mormonism. With fine equipment, but with a Mormon State Superintendent and a great majority of the teachers Mormons, with devotions conducted by their teachers in the morning and religious instruction given by Mormon Elders in the school building, at the close of school hours, we can hardly afford to turn the training of our young people over wholly to the public schools.

Add to this, the Christian need in many of the communities where our schools are located, and the reason for our continuing the work is doubled. In a town of 4,000 people like Lehi there is no Protestant Christian influence whatsoever except what centers in our school. But because the school is there the pupils are instructed in religion; Sunday-school and church service are conducted in the school building, and much personal Christian work is done among the people. The same is true at Bountiful, Heber and Coalville, though there is no preaching service in the last two.

At Bountiful a church was organized through our school this last year. At least eight Congregational churches in the state came directly from our schools. In other places where we have had schools, Sunday-school, or Christian work of some kind still continues.

The school offers the best approach to the religious problem in Utah, reaching many families which at first could not be touched by the church.

Through our academies we are helping to supply teachers for the public schools. Seven out of a group of sixteen Wilcox graduates are teaching, four are in college and two others expect to go to college. At present we have graduates of Proctor Academy in Cornell, Leland Stanford, Washington and Utah Universities, in Colorado, Park, Utah Agricultural and other colleges.

WEST TAMPA

West Tampa, Florida, is a city of about 10,000 population, which means that there are at least 2,000 children of school age. The majority of these people are Cubans who have come to West Tampa because of the large cigar factories located there. The public school for this population consists of one eight-room building. That means that anywhere from 1,000 to 1,500 of these boys and girls, who ought to be in school, are denied school privileges unless provided by private or religious organizations. Rev. and Mrs. Fred Ensminger started our West Tampa school and church. The work is now under the general direction of Supt. G. W. Waldron of Florida. Something over one hundred and fifty boys and girls are thus given an opportunity which otherwise would be denied them.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.
Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

A COMPARATIVE STATEMENT OF RECEIPTS

BOARD OF MINISTERIAL RELIEF

FOR THE FIVE MONTHS ENDING MAY 31, 1914 AND 1915

	Churches	Affi. Org.	Individuals	Interest	Legacies	Totals
1914.....	$ 6,869.17	$ 3,405.01	$ 2,504.43	$ 5,918.20	$4,087.70	$22,784.51
1915.....	6,759.07	2,694.57	2,498.24	6,014.22	3,880.65	21,846.75
Gain.....	.....	.....	.....	.....	$ 96.02	.....	.....
Loss.....	$ 110.10	$ 710.44	$ 6.19	.....	$ 207.05	$ 937.76

This comparative statement shows a falling off practically all along the line. While the amount of the decrease is relatively small it is still alarming as showing the tendency in the present difficult times. The Board is confronted always at this season of the year with a lack of funds to meet the quarterly payments due July first. The same condition is apt to prevail for the quarterly payments due October first, as during the summer season receipts for benevolent work usually fall behind in a most distressing manner. Last year it was necessary for the Board to make an appeal to all our Congregational constituency for help at this time. The Board is compelled to do the same again this year. We earnestly request all Church Treasurers, having funds for the Board of Relief, to remit the same, if possible, before July first, and we ask all the friends of this cause to send us such gifts as they may be able, to remove the necessity of borrowing money to pay the pensioners on July first. It will require about $7,000 to make this payment and at the present writing not more than one-seventh of the amount is in sight, and besides this the Board is in debt for balance of the amount borrowed to make the last quarterly payments to the extent of $2,000.

WHY OUR HEARTS ARE STIRRED

The regular spring meeting of the Board of Relief was held on June 8th. That our friends may get some idea of the appeals and how they arouse the sympathy and stir the heart, we give herewith a glimpse of the situation.

The Board, of course, was not able to respond favorably to all these requests, nor was it able to do more than a part of that which was asked These cases are not presented with the purpose of securing special gifts for these particular needs, but to illustrate the general and ever pressing distress which comes to the Secretary's desk the year through. What we need is not so much special gifts for special objects as reg-

ular gifts, generous and abundant, to the ever present and constantly increasing demands upon the Board.

There was an appeal for temporary assistance from a minister without a pastorate who has just had "four weeks of dangerous illness from pneumonia which has not only left him physically unfit, but in very bad financial straits."

Another from a widow who is heroically endeavoring to provide for her own needs by taking in sewing but whose present condition was reported by one of the Field Secretaries of our National Societies, in the following language: "Yesterday I received a request from Mrs. S. to call and see her. I found her down sick, as she has been for several weeks, with a complication of troubles necessitating a surgical operation. She is very sick and must remain under the doctor's care for at least a month or two. This means heavy expense and I am wondering if a special grant of $50 could not be made to her in this crisis. She has worked hard with her needle until this sickness came upon her, and now she is not able to earn anything. It is a sorrowful case and should have help at once."

From a minister who is already receiving from the Board the modest pension of $150 a year, requesting an increase. This minister is nervously prostrated and unable to do anything. His wife is an invalid, There are two little children dependent upon them and they have no income except the help that comes from a daughter, herself frail, and who earns only a small wage.

From a widow 76 years old, also a pensioner of the Board, receiving only $110 a year, requesting an increase in her pension and saying, "I have been very ill. I fell in a faint three times to the floor. The second time I was utterly unconscious. I had worked very hard the day previous. I plead with you to double my pension so that I will not have to work so hard, as I am wholly unable to perform such labor."

From a minister, who, after 21 years of splendid service in our Congregational churches, finds himself utterly broken down through nervous troubles, with a wife and two children dependent upon him and not having been able to save anything for such a period as this. He was so ill that he could not make the application himself and it had to be made by a brother minister. It is endorsed to the Board by the State Conference of which he is a member. This appeal was for a pension of $200 a year.

From a minister who had been stricken with paralysis and rendered wholly unfit for his work. No income excepting that which is earned by the oldest daughter, whose wage is necessarily very small, and yet there are two little children and the wife, dependent upon him. Nothing has been saved and there is no other source of income.

From a minister 75 years old who has dependent upon him a wife and daughter and whose income is only $50 a year, furnished by a son who is absolutely unable to give his father any larger amount. This minister is also suffering from paralysis.

In behalf of another minister who, because of an injury to the spinal column, has developed a mental disturbance and nervous disorder which make it impossible for him to continue his ministry. He and his wife are left without any income except the very little that an only son is able to send them who finds great difficulty in supporting a family of his own.

From a minister who only now at 82 finds that he cannot longer support himself. He has given 50 years of service to our Congregational churches mainly on the home missionary field. It is with great regret that this Brother and his wife ap-

peal to the Board for help, having hoped to be able to care for themselves to the end. This application is recommended to the Board by the State Committee on Ministerial Relief where he lives.

As illustrating the special stress of many aged ministers in these times here is an appeal from the list of applicants for a grant of $50 to pay for a better fitting truss. This minister spent 25 years in the Congregational Home Missionary work in the West. The hernia was brought on by an accident while on his way to fill a preaching appointment as a Congregational Home Missionary Pastor. Unfortunately he has severed his connection with the Congregational ministry making it impossible for the Board under its rules to grant him the help which he asks. His case, however, illustrates the stress to which the old minister is often subjected. This brother has been pursued by other troubles. He built a barn for his horse and lightning struck the stall and killed the horse. He obtained another and lightning killed him in the pasture. He bought a cow and she fed on some unknown poison in the pasture and died. In his zeal he says: "Am I not entitled to relief?"

Another appeal is from the lame son of one of our Congregational ministers who long since passed to his reward. This young man lives in a Western city. The Board cannot help him. He does not appeal for a pension, but tells the following story. All these facts were verified months ago: "For years I have been a semi-invalid unable to support myself. Anyone who knows me can tell you that I have done what I could, the very best each day that was in me. I write this letter because I am in need of help. There is a wonderful opportunity for me, if I can but take it, which will enable me not only to support myself entirely but to help my mother and small sister and brother. It means the difference between a useful life and a useless life; a heart that sings for joy and one that is made of lead. The opportunity of which I speak is that of owning a small automobile and operating it as a 'jitney,' or five cent passenger car. I can make from $3 to $5 a day above all expenses if I can secure this car. I know this as well as I know that I am writing this letter. If I can get a loan of $240, $100 to pay on a car and the other $140 to buy the bond, including the privilege of operating the car for a year, I can pay it all off in six months. Perhaps there is some big soul who would have enough faith in another soul to give me this chance." The above is an example of the optimism of youth.

One more appeal is from one who is already a pensioner of the Board and who has been able to get along with a modest pension and the assistance of a son, but who is just now in peculiar distress through the illness of the son, with rent overdue and pleading that a quarter's pension might be sent at once, more than three months before it is due, to enable them to retain their home and to tide them over the distressing crisis.

How can the heart of any servant of our Master, anyone who loves the Church and loves the "Ministers of God" be indifferent or unmoved at these tokens of distress? The inadequacy of the funds available for this work constantly keeps those who are trying to carry it forward in perplexity and anxiety. It is time that all of our churches and individuals affiliated therewith, should read afresh the message of our Lord—"And the King shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

THE WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. Hastings H. Hart, 7 Colden Avenue, White Plains, N. Y.; Vice-President-at-large, Mrs. A. H. Standish, 449 North Grove Avenue, Oak Park, Ill.; Vice-President of the East, Mrs. Marion Burton, Northampton, Mass.; Vice-President of the Interior, Mrs. W. W. Newell, 244 Wesley Avenue, Oak Park, Ill.; Vice-President of the South, Mrs. W. E. Mansfield, 130 Peeples Street, Atlanta, Ga.; Vice-President of the West, Mrs. George Robertson, 152 Terrace Avenue, Redlands, Cal.; Recording Secretary, Miss Mary Brooks, 141 Essex Avenue, Gloucester, Mass.; Corresponding Secretary, Mrs. Franklin H. Warner, 30 Ridgeview Avenue, White Plains, N. Y.; Treasurer, Mrs. H. A. Flint, 604 Willis Avenue, Syracuse, N. Y.; Assistant Treasurer, Mrs. Rockwell H. Potter, 412 Washington St., Hartford, Conn.; Editorial Secretary, Mrs. Edward H. Scott, 287 Fourth Avenue, New York City.

NORTHFIELD

NINTH INTERDENOMINATIONAL WOMAN'S SUMMER SCHOOL OF HOME MISSIONS
Under the Auspices of
The Interdenominational Committee of Women for Home Mission Summer Schools in the East.
JULY 16th to 23rd (inclusive), 1915.

PROGRAM OF CONFERENCE

Bible study—Prof. Charles R. Erdman, D.D., Princeton, N. J.
Mission study—"Home Missions in Action"; Mrs. John S. Allen, author of the book.
Method hour—Mrs. E. C. Cronk.
Conference on young women's work—Miss Elizabeth I. Cameron.
Conference on children's work—
Recreation—Field sports, informal reception, denominational rallies, pageant, young women's luncheon.
Round Top meetings at sunset—under eminent leaders.
Messages from the fields—Mrs. Helen Barrett Montgomery, Mrs. Ida Vose Woodbury, Miss Elizabeth B. Vermilye, Mrs. F. W. Wilcox, Miss Lillie A. Moore, Miss Grace Daland, Mrs. D. B. Street, Mrs. N. W. Hankemeyer.
The Rev. S. G. Inman, Secretary for Latin-American Missionary Conference, will speak on "Uniting the Two Americas."
A stereopticon lecture by the Rev. S. Hall Young, D.D.
The music will be under the direction of Miss Elsie S. Hand.

A new denominational enterprise is the Congregational camp for girls and young women at Northfield this year, July 16th to 23rd. Plans are being made for the comfort and happiness of girls who take advantage of this opportunity to enjoy, at a reasonable expense, all that Northfield has to offer.

Miss Edith Scamman of Maine will be Camp Leader. She writes:

"We hope that the young women who attend may be happy every moment, during class-time and play-time; that they may make new friendships and leave Northfield rejoicing in a vision of service and better prepared to do their share in making our country God's country."

The program printed above announces many attractive features in the way of study classes, courses of methods, lectures and addresses; while those who have been at Northfield in other years do not need to be reminded of the opportunities for good times out of doors.

Registration should be made at an early date. For further information write to Miss Edith Scamman, 474 Portland Road, Saco, Maine.

TOPIC FOR AUGUST, 1915

THE TASK OF THE CHURCH

"Thy Kingdom come, Thy will be done on earth."
Hymn—"The Church's One Foundation."
Scripture—Matthew V.
Prayer.
Hymn—"Oh, Master, Let us Walk with Thee."
Study—Five-minute paper on each subject.
I.—Bible Study.
Jesus teaches not so much how to get earth up into heaven as how to bring heaven down to earth.
Give out references describing Christ's kingdom on earth.
II.—Evangelism.
Compare Year Book figures for 1914-1915.

As Congregationalists what are we doing for (a) country churches, (b) foreigners, (c) Negroes, (d) Indians?

III.—Missions.

In the last week of our Lord's life He emphasized unity and missions. How are the various Protestant denominations coming together to evangelize the world?

Dr. Mott said, "An unbelieving world is the price we pay for a divided Christendom."

IV.—Boys' Work. Girls' Work.

What is your church doing to keep the young people? Only 20% of the boys in our Bible Schools join the church. Is your church saving its carpet or its boys?

V.—Social Service.

Have one woman visit and report on all local philanthropies: Y.M.C.A., Y. W. C. A., W. C. T. U., Crittendon Home, Orphan's Home, City jail, etc.

With the same letter Heaven and Home begin,
And the words dwell together in the mind.
But he who would a home in heaven win
Must first a heaven in home begin to find.

THE CHURCH AND ITS TASK

"Remember Jesus Christ" is the task of the church to-day.

"Came not to be ministered unto but to minister."

"Steadfastly set his face toward Jerusalem."

"Gave His life a ransom for many."

Who would not be a steward of the wonderful, fascinating, beautiful gospel of redemptive love in this day when hatred, strife and passions have blighted lives of nations as well as individuals. The proclamation of the Christ life is the divinest business to be found beneath the stars.

In the words of the missionary who was asked by a business man the nature of his profession, "We have a contract to light the world," we have a big task—one that requires love and work.

Instead of feeling, however, as the little girl did when she exclaimed, "It is terrible to be alive when there is so much to be done," we should thrill with the possibility of realizing the world-encircling brotherhood, welded together by the love of God in the soul of man.

Three great circles already bind us: *Organization*—The women that publish good tidings are a great host. Ours it is to see that every dark corner is lighted.

His lamps are we, and lamps are not for sunny places,
Nor for the light of day;
But for the dark places of earth
Where sin and shame and crime have birth.

The second circle of *Opportunity* is so large. Needs so desperate, opportunities so limitless, rewards so boundless, confront us to-day. Only the investment of the best life, the wealth and the prevailing prayers can meet these calls. Our own nation's weal or woe is decided before our very eyes. Can we grow enough Christians to dominate the situation?

In the circle of *Obligation* each Christian must make secure his link. Jesus Christ conserves each one to do his best. We are not only members of the church, but ministers of the manifold riches. "Other sheep I have, them also must I bring." "The world shall be brought to Christ in that generation in which the teachers of the young decide that it shall be so."

Are we ready to be God's agents on earth? Love and sacrifice will be the price to pay. That the world may know that "I came that they might have life and have it more abundantly."

"The kingdom of God is within you." LYDIA FINGER HARNED.

The Bi-monthly meeting of the Federation on June 7th, Mrs. Roy B. Guild, leader, had for its subject, "Unity and Missions," based upon the seventeenth chapter of John, as the keynote of the devotional service. Mr. Harry Wade Hicks gave an address upon "Missionary Conferences"; Mrs. Wilcox described with enthusiasm experiences during a speaking tour in the west, and Mrs. Hart spoke of observations and impressions gained at recent meetings in several states.

The American Missionary Association

Irving C. Gaylord, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for May, 1915

The Daniel Hand Educational Fund for Colored People

Income for May from Investments	$8,658.50
Previously acknowledged	34,795.24
	$43,453.74

Current Receipts

EASTERN DISTRICT

MAINE—$418.14.

Bluehill: Ch., 4.35. **Bucksport:** Elm St. Ch., 5. **Gardiner:** Ch., 10. **Lewiston:** Pine St. Ch., 36. **Mechanic Falls:** First Ch. S. S. for Grand View. 2. **New Gloucester:** First Ch., 33.82. **North Yarmouth:** Ch., 8.05. **Orland:** Ch., 30. **South Berwick:** First Ch., 45. **Waterford:** First Ch. and S. S., 16.65.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treasurer.

Augusta: South Parish, 5.19. **Bangor:** All Souls Ch. Jr. Aux. for Pleasant Hill, Tenn., 50. **Bethel:** 24.80. **Bucksport:** S. S., 2.01. **Camden:** First, 21. **Fryeburg:** 2. **Gray:** 4.30. **Harpswell Center:** 5. **Holden:** 2.75. **Houlton:** 1. **Kennebunk:** Second Ch., 3.10. **Lewiston:** Pine St., 1.50. **North Anson:** Jr. C. E., 3.75. **No. Bridgton:** S. S.. 1.05. **Orono:** 1.65. **Portland:** State St. P. D., Easter offering, 13; Williston P. D., Easter offering, 8.70; State St. Primary S. S., 4; Williston, 11.29; Woodfords Ch., 39.77; Second Parish, 5. **Sanford:** 2.50. **Skowhegan:** Island Ave., 1.68. **South Portland:** First Ch., 5; Bethany, 4.75. **Alfred:** 2.48. Total, $227.27.

NEW HAMPSHIRE—$635.30.

Bennington: C. E. Soc. for Santurce, Porto Rico. 5. **Berlin:** Ch., 8.94. **Dover:** H. L. S. for Pleasant Hill, 5. **Exeter:** First Ch., 15. **Hampstead:** Ch., 3.63. **Nashua:** First Ch. S. S., Lincoln Mem., 6.35. **Plaistow, N. H., and North Haverhill, Mass.:** Ch., 18.15. **Portsmouth:** Mrs. C. F. for Marion, Ala., 1; Mrs. J. O. H. for Marion, Ala., 1. **Wakefield:** First Ch., 9.10. **Wolfeboro:** S. S.. Lincoln Mem., 5.

New Hampshire Female Cent Institution and Home Missionary Union, Miss Annie A. McFarland, Treasurer.

Amherst: 5. **Barrington:** 5.28. **Boscawen:** 2.86. **Brookline:** 2.13. **Campton:** 2.86. **Candia:** 1.76. **Chichester:** 1.80. **Claremont:** 3.08. **Concord:** First, 11.66; East, 1.10; South, 10.78; West, 15.72. **Derry Central:** 6.82. **Dover:** 3.08. **Dunbarton:** 80c. **East Andover:** 1.49. **East Derry:** 1.76. **East Sullivan:** 3.52. **Epping:** 1.10. **Epsom:** 8. **Exeter:** Phillips, 4.40. **Farmington:** 5.50. **Franklin:** 8.10. **Gilmanton:** 66c. **Gilsum:** 3.37. **Goffstown:** 5.50. **Greenland:** 2.20. **Hampstead:** 5.17. **Hampton:** 4.94. **Hancock:** 65c. **Hanover:** 8.80. **Henniker:** 1.76. **Hinsdale:** 6.60. **Hollis:** 3.96. **Hooksett:** 56c. **Hopkinton:** 66c. **Jaffrey:** 5. **Keene:** First, 33 (20 of which for Grand View and 13 for Saluda, N. C.); Court St., 16.60. **Kingston:** 1.10. **Laconia:** 4.18. **Lancaster:** 67c. **Lebanon:** 11. **Lee:** 1.10. **Littleton:** 7.26. **Lyme:** 4.62. **Manchester:** First, 6.60; Franklin St. Ch., 32.34; South Main St., 3. **Marlboro:** 2.42. **Mason:** 1.08. **Meredith:** 1.22. **Merrimack:** 3.74. **Milford:** 2.20. **Nashua:** Pilgrim, 4.94. **New Boston:** 1.98. **Newfields:** 1.10. **Newington:** 44c. **Newport:** 4.40. **North Hampton:** 4.84. **Northwood:** 1.76. **Penacook:** 3.52. **Peterborough:** 1.54. **Piermont:** 4.21. **Plymouth:** 3.30. **Portsmouth:** 6.16. **Raymond:** 2.20. **Rindge:** 44c. **Rye:** 5.28. **South Merrimack:** 44c. **Stratham:** 1.76. **Swanzey:** 1.49. **Wakefield:** 1.76. **Walpole:** 2.86. **Warner:** 2.20. **West Lebanon:** 5.94. **West Stewartstown:** 70c. **Wilton:** 2.20. **Wolfboro:** 1.10. N. H. F. C. I., 200. Total, $557.13.

VERMONT—$1,868.35.

(Donations, $997.59; Legacy, $870.77.)

Bennington: Second Ch., 30.15. **Burlington:** First Ch. W. M. S. for Dorchester Academy, 40. **Chelsea:** S. S., 5. **East Arlington:** M. T. W. for Grand View, 2. **East Dorset:** Ch., 4.56. **North Pomfret:** Ch., 4. **Rupert:** Ch., 9.25. **St. Albans:** First S. S., 2. **Salisbury:** First Ch. Missionary Soc. for Grand View, 4. **Windham:** Ch., 10.05; S. S., 3.90.

Cong'l Woman's Home Missionary Union of Vermont, by Mrs. C. H. Thompson, Treas.

Arlington: East Ladies, 3; Mite Soc., 1.40. **Ascutneyville:** W. H. M. S., 4. **Bakersfield:** S. S., 2.40. **Barnet:** W. H. M. S., 2. **Barre:** Primary S. S., 10. **Barton:** W. H. M. S., 5. **Bellows Falls:** W. Ass'n, 20; S. S., 4. **Bennington:** North W. H. M. S., 10; Second W. H. M. S., 4.30; Prim. S. S., 3.70. **Benson:** W. H. M. S., 4.46. **Bethel:** Primary S. S., 3.70. **Berkshire:** East Jr. C. E., 3.85. **Bradford:** Woman's Assoc., 5. **Brandon:** W. H. M. U., 8; Primary S. S., 2. **Brattleboro:** Center Ch. W. Assoc., 12; S. S. Children's Fair, 30. **Brattleboro, West:** Woman's Assoc., 5. **Bristol:** Primary S. S., 1.30. **Burlington:** First Ch. Woman's Assoc., 65.25; Primary S. S., 5; College St. W. H. M. S., 10. **Castleton:** L. M. Club, 6. **Chelsea:** Sarah P. Bacon Benevolent Soc., 7.50. **Corinth, East:** W. M. S., 5. **Cornwall:** W. H. M. S., 3; Whatsoever Circle, 5; Primary S. S., 70c. **Coventry:** Primary S. S., 3. **Craftsbury, North:** W. H. M. S., 2.50. **Derby:** Ladies' Circle, 5. **Dorset:** W. H. M. S., 9. **Enosburg:** W. H. M. S., 6; Primary S. S., 4. **Essex:** S. S., 3. **Essex Junction:** W. H. M. U., 5; Jessie Ferrin Club, 5. **Fair Haven:** W. M. S., 5. **Fairlee:** Jr. S. S., 2. **Ferrisburg:** W. H. M. S., 4. **Grafton:** S. S., 74c. **Granby:** W. M. S., 5.65. **Hardwick, East:** W. H. M. S., 6; S. S., 14.06. **Highgate:** Ch., 6; S. S., 4. **Island Pond:** Jr. C. E., 1. **Jamaica:** W. H. M. S., 5. **Jeffersonville:** W. H. M. S., 5; S. S., 2.15. **Jericho:** Second W. H. M. S., 8. **Jericho Center:** W. H. M. S., 7; Primary S. S., 5.70. **Johnson:** W. H. M. S., 8; Primary S. S., 3. **Leicester:** King's Daughters Union, 5. **Londonderry:** S. S., 1.60. **Ludlow:** Int. C. E., 5; Jr. C. E., 3. **Lyndonville:** S. S., 1.55. **Manchester:** W. H. M. S., 5. **Marshfield:** W. H. M. S., 2. **Middlebury:** W. A. H. and F. M., 2.09; Primary S. S., 7. **Milton:** S. S., 3. **Montpelier:** Bethany M. S., 10.81; Sunshine Girls, 2. **Morrisville:** W. H. M. S., 5.50. **Newbury:** W. H. M. S., 18.96; S. S. Birthday

Box, 5.69. **Newbury, West:** Jr. S. S., 3.35. **New Haven:** Primary S. S., 1.50. **Newport:** W. H. M. S., 20. **Northfield:** Laura Hazen Circle, 5. **Norwich:** W. H. M. S., 4. **Orwell:** W. H. M. S., 17.50. **Pawlet:** S. S., 3.07. **Montpelier:** Bethany S. S., 4. **Pittsford:** W. H. M. S., 17. **Randolph:** Bethany M. S., 5. **Rochester:** Homeland Club, 21. **Rutland:** W. H. M. S., 40; Earnest Workers, 20; S. S., 20.71. **Rutland, West:** S. S., 2.44. **Saxtons River:** L. A. S., 5. **Shoreham:** W. H. M. S., 5. **St. Albans:** W. H. M. S., 5. **Simonsville:** Children, 25c. **St. Johnsbury:** North Ch. Woman's Assoc., 20; South Ch. W. H. M. S., 25; S. S., 10.11. **St. Johnsbury Center:** S. S., 1. **Thetford:** L. B. S., 3. **Townshend:** W. H. M. S., 5. **Underhill:** Homeland Circle, 4. **Vergennes:** W. H. M. S., 15. **Waitsfield:** Home Circle, 5. **Wallingford:** W. H. M. S., 6. **Waterbury:** W. H. M. S., 9. **Westford:** Ladies' Social Circle, 15; Juniors, 2.80. **Wells River:** Junior S. S., 2.31. **Westminster:** W. H. M. S., 1.45. **Westminster, West:** W. H. M. S., 6.30. **Weybridge:** Children, 1.92. **Whiting:** W. H. M. S., 4. **Williamstown:** W. H. M. S., 4. **Windsor:** W. H. M. and Ch. Aid Soc., 6.90. **Woodstock:** W. H. M. S., 25.50; S. S., 13. Interest on Mrs. Martin's Legacy, 30. Total, $882.67.

Legacy.

Enosburg: Theron P. Baker, 2,612.33. (Reserve Legacy, 1,741.56), 870.77.

MASSACHUSETTS—$3,082.14.

(Donations, $2,241.49; Legacies, $840.65.)

Amesbury: Union Cong. S. S., 1.46. **Andover:** Abbott Academy for Tougaloo University, 25; Mrs. B. S. F. for Tougaloo University, 6. **Athol:** "Friends," two bbls. goods for Dorchester Academy. **Atlantic:** Memorial Ch. C. E. Soc., 4.25. **Belchertown:** Ch., 14. **Boston:** Union Ch., two bbls. goods for Marion, Ala.; G. G. B., 5; Mrs. M. E., 5; S. H. H., 2; E. E. H., 25; J. L., 25; Mrs. W. J., 25; H. J. K., 50; H. F. L., 50c; H. D. S., 5; Mrs. R. H. S., 10; C. A. U., 5, for Talladega College. **Dorchester:** Second Ch., 20; F. J. G., 2; G. R. M., 10; G. H. N., 5; Z. A. N., 5, for Talladega College. **Jamaica Plain:** Central Ch., 50. **Roxbury:** Eliot Ch., 40; Miss A. W. F. for Talladega College, 10.

Brockton: "A Friend," 25. **Cambridge:** Prospect St. Ch. S. S., 10. **Chester:** First Ch. and S. S., 3. **Cohasset:** D. A. R. for Grand View, 15. **Concord:** Trin. Ch., 42.92. **Dalton:** Z. C. for Tougaloo University, 100. **Dover:** Ch., 2.10. **Easthampton:** First Ch. Jr. C. E. for Indian Missions, 5. **Everett:** First Ch., 24.22. **Framingham:** C. G. for Oriental Mothers and Children, 10. **Franklin:** First Ch., 9.05. **Hanover Centre:** First Ch. C. E. Soc., 9. **Haydenville:** Ch., 3.62. **Holliston:** First Ch., 20; Mrs. J. W. K. for S. A. Talladega College, 1. **Lanesboro:** Ch., 1.56. **Ludlow:** First Ch., 17. **Medfield:** Ch., bbl. goods for Wilmington, N. C. **Melrose:** North Ch. S. S. for Tougaloo University, 15; Women's Union for Wilmington, N. C., 10; Woman's Union, bbl. goods for Wilmington, N. C. **Merrimac:** Ch., 2. **Methuen:** First Ch., 25.41. **Middleton:** Ch., 2.81. **Millis:** Ch. of Christ, 8.71. **Mittineague:** Ch., 16.71. **Monson:** Ch., 57. **Natick:** First Ch., 30. **Newburyport:** Central Ch., 29. **Newton:** Eliot Ch. S. S. for Colored School in Miss., 25. **Newton Center:** Mrs. W. H. G., three boxes books for Kings Mountain, N. C. **Newton Highlands:** S. S. for Indian Missions, 10.02. **Newtonville:** Central Ch., 115. **Reading:** S. S., 10.43. **Revere:** First Ch., 6.50. **Rockland:** J. M. R. for Pleasant Hill, 1. **South Acton:** C. E. Soc., 1.50. **Spencer:** First Ch., 45.50. **Springfield:** South Ch. W. H. M. Soc., 75; "Friend" in South Ch. for Talladega College, 30. **Sterling:** Ch., 2. **Taunton:** Union Ch., 3.38. **Wakefield:** First Ch. for Negro & Indian Work, 43.37. **Warren:** "Friends," bbl. goods for Dorchester Academy. **Waverly:** C. E. Soc. for Pleasant Hill, 20. **Webster:** Miss A. L. P., box goods for Marion, Ala. **Wellesley:** Miss M. E. H., 50c; A. B. M. for Talladega College, 15 (5 of which for S. A. and 10 for Prize). **West Barnstable:** Ch., Lincoln Mem., 7.50. **Westboro:** Evangelical Ch., 35.23. **Westford:** Ch., 22. **West Springfield:** First Ch., 65.01. **Weymouth & Braintree:** Ch., 12.50. **Whitinsville:** Worcester South Association of Churches, 20.03. **Wilmington:** Pollyanna Club for Building Fund, Talladega College, 10. **Williamstown:** First Ch. Jr. C. E. for Home Mission Work in the West, 5. **Woburn:** "A Friend," 1.50. **Worcester:** G. I. A. for Talladega College, 40; R. B. F., 10; Mrs. M. P. H., 15, for Talladega College.

Woman's Home Missionary Association of Massachusetts and R. I., Mrs. Lizzie D. White, Treasurer.

Bradford: First Ch., 14; Bradford Academy (Christian Union), 10, for Scholarship Fisk University. W. H. M. A., for Salaries and Chinese, 704.10. Total, $728.10.

Legacies.

Newton: Mary E. Eaton (2,500 less Tax, 250), 2,250. (Reserve Legacy, 1,500), 750. **Westhampton:** Sarah C. Cook, by Daniel W. Wells, Exec., 983.95. (Reserve Legacy, 893.30), 90.65.

RHODE ISLAND—$68.00.

Pawtucket: Miss K., 10; A. W. S., 5; Mrs. K. W., 5, for Talladega College. **Peacedale:** Ch. for Talladega College, 18. **Providence:** H. E. B., 10; A. W. C., 10; A. W. F., 5; Mrs. A. F., 1, for Talladego College. **Woonsocket:** A. H. B., 4.

Note: See also amounts acknowledged under W. H. M. A. of Mass. and R. I.

CENTRAL DISTRICT.

CONNECTICUT—$2,151.95.

(Donations, $1,401.95; Legacy, $750.00.)

Bolton: S. S., Lincoln Mem., 2. **Clinton:** First Ch. L. A. Soc. for Grand View, 1.15. **Colchester:** L. B. Soc., box goods for Kings Mountain, N. C.. **Danbury:** Jr. Missionary Soc., bbl. goods for Joppa, Ala. **Derby:** First Ch., box goods for Wilmington, N. C. **East Woodstock:** Ch., 8.10. **Gilead:** Ch., 22.50. **Greenwich:** Second S. S., 33.65. **Groton:** Ch., 6.07; S. S., 3. **Hartford:** Central Ch. S. S. for Grand View, 93c; Miss C. N. for Moorhead, Miss., 1.88. **West Hartford:** Cong'l Bible School, 50 (25 of which for Grand View and 25 for Santee, Neb.). **Middlefield:** Ch., 5.52. **Morris:** S. S. for Wilmington, N. C., 10. **Nepaug:** Ch., 9. **New Britain:** W. E. A. for Talladega College, 2. **New Haven:** Center Ch., 490.55; Dwight Place Ch. Bible School, 19.30 (10 of which for Marion, Ala., and 9.30 for Grand View); Welcome Hall S. S. for Lynn, N. C., 8.33. **New London:** Public Library, box books for Talladega College; G. S. H., 2; Mrs. J. N. H., 100; Mrs. L. L., 3; G. S. P., 50, for Talladega College. **Norwich:** Greenville Ch., 7; D. L. J. for Talladega College, 100; F. L. N. for Lexington, Ky., 5; L. O. S. for Lexington, Ky., 4. **Oakville:** Ladies' Aid Soc., bbl. goods for Wilmington, N. C. **Putnam:** Second Ch., 10.48; Second Ch. S. S. for Tougaloo University, 9.19. **Simsbury:** First Ch. of Christ, 22.78; H. B. for Talladega College, 100. **Southington:** First Ch., 16.81. **South Windsor:** Second Ch., 11.84. **Stamford:** First Ch., by E. L. S., 10. **Thompson:** Ch., 14.12. **Torrington:** A. V. W. for Grand View, 2. **Unionville:** Primary S. S. for Lynn, N. C., 10. **Wallingford:** S. S. for Marion, Ala., 6. **Waterbury:** Second Ch., 1; W. M., 2, for Talladega College; "A Friend" for Talladega College, 2. **Watertown:** Mrs. K. B. W. for Lexington, Ky., 4.50. **Wethersfield:** Ch. for Talladega College, 21. **Willington:** Ch., 9.75. **Winsted:** Ch., bbl. goods for Wilmington, N. C. —— "A Friend in Connecticut," 5.

The Woman's Cong'l Home Missionary

Union of Conn., Mrs. H. De Witt Williams, Treasurer.

Bethel: First Ch. Ladies' Mission Circle for Pleasant Hill, 40. **Burlington:** W. H. M. S. for work among Chinese Women in Cal., 5. **Groton:** Aux. for Santee, 10. **Lebanon:** First Ch. H. M. Aux. for Porto Rico Medical Mission, 10.50. **Meriden:** First Ch. Dorcas Soc. for Thomasville, Ga., 10; First Ch. Guardian Soc. for Furnishing Room at Grand View, 25. **Middletown:** South Ch. Union Society for Grand View, 25. **Nepaug:** W. H. M. U. for Santee, 3. **New Haven:** Westville Ch. L. M. S. for Scholarship at Talladega College, 25; Mrs. C. K. for Piedmont College, 5. **Norwich:** Broadway Ch. L. H. M. S. for Porto Rico Medical Mission, 10. **West Haven:** First Ch. Aux. for Thomasville, Ga., 20. **Winsted:** Second Ch. Aux. for Work among Chinese Women in Cal., 10. Total, $198.50.

Legacy.

Meriden: Peter G. Tuttle, 750.

NEW YORK—$5,485.40.
(Donations, $1,285.40; Legacies, $4,200.00.)

Briarcliff: Ch., 49.85. **Brooklyn:** Lewis Ave. Ch. Bible School for Grand View, Tenn., 25; Plymouth Ch., 63.59; "A Friend" for Hospital in Porto Rico, 1. **Buffalo:** First Ch. Logan Circle Kings Guild, box goods for Marion, Ala. **Camden:** Missionary Soc., box goods for Joppa, Ala. **Crown Point:** First Ch., 10.65. **Georgetown:** Miss S. R., bbl. goods for Joppa, Ala. **Gloversville:** King's Daughters for S. A. at Grand View, 25. **Greene:** Ch., 38. **Homer:** Ch., by E. F. P. for Piedmont College, 5. **Irondequoit:** United Ch., 32; United Ch. W. M. S., bbl. goods for Joppa, Ala. **Ithaca:** First, 64.78. **New York:** Miss D. E. E. for Athens, Ala., 20; J. M. W. for Prizes, Talladega College, 15. **Norwich:** Woman's Home Missionary Union for S. A. Talladega College, 40. **Randolph:** S. S., Lincoln Mem., 2.50. **Rensselaer:** S. S., 4. **Sherburne:** Ch., 422.50. **Wantagh:** Memorial Ch., 5.

Woman's Home Missionary Union of New York, Mrs. W. A. Kirkwood, Treasurer.

Albany: W. H. M. S. for S. A. at Piedmont College, 40. **Antwerp:** W. M., 10. **Brooklyn:** Central K. G., 10; Ocean Ave. W. M., 20 (5 of which for Fisk); Plymouth W. G., 85; N. C., 50; L. B., 8. **Cortland:** First W. M., 21. **Flushing:** First W. M. S., 4.59; S. S., 46.73. **Fulton:** W. M. U., 10. **Ithaca:** W. M., 10. **Irondequoit:** United, 5. **Maine:** W. M. S., 9. **Newark Valley:** W. M., 6. **New York:** Bedford Park S. for W. W., 5. **Orwell:** W. H. M., 4. **Oswego:** W. H. M., 10. **Richmond Hill:** M. B., 4. **Sandy Creek:** W. M., 3. **Sidney:** W. M., 20. **Syracuse:** Danforth L. U., 12.50; Primary Dept., 5; Geddes Ch. W. M. S., 35; S. S., 2.07; Pilgrim W. M., 3. **Utica:** Plymouth, Dunham and Sunshine C., 7.64. **West Groton:** W. M., 10. **Woodhaven:** First W. M., 5. Total, $461.53.

Legacies.

Albany: Bradford R. Wood, 1,000. **Brooklyn:** Charles A. Hull, 3,200.

NEW JERSEY—$209.96.

East Orange: First Ch., 83.59. **Jersey City:** Waverly Ch., 10; Jr. C. E. Soc., 30c. **Lakewood:** A. W. K., 50. **Montclair:** Mrs. L. A., box goods for Talladega College; S. W. C. for Tougaloo University, 10; F. E. and E. H. for Tougaloo University, 14. **Newark:** First Jube Memorial Ch., 24.07; Jr. C. E. Soc., 1. **Ocean Grove:** Miss E. B., 5. **Paterson:** Auburn St. Ch., 12.

PENNSYLVANIA—$433.37.
(Donations, $3.50; Legacy, $429.87.)

Kane: "The Light Bearers" for Eskimo Children, 1.50. **Slatington:** Ch., 2.

Legacy.

Pittsburg: Samuel Boyd, 429.87.

DISTRICT OF COLUMBIA—$168.75.

Washington: First Ch., 163.75; First Ch. Alpha S. S. Class for Grand View, 5.

MARYLAND—

Baltimore: Miss C. E., goods for Joppa, Ala.

INTERIOR DISTRICT.

OHIO—$532.04.

Akron: West Ch., 18.05. **Castalia:** W. M. Soc., box books for Kings Mountain, N. C. **Cincinnati:** J. J. H. for Talladega College, 2. **Cleveland:** Archwood Ave. Ch., 15; Collinwood Ch., 7.70; North Ch. "Friends," 5.50; Other Friends, 5, for Tougaloo University; United Ch. Ladies' Soc., 35c; M. R. P. for Talladega College, 5. **East Cleveland:** East Ch., 6.10. **Columbus:** Eastwood Ch., 22.40; Mayflower Ch., 2.10. **Cuyahoga Falls:** Ch., 2.75; S. S., 1.10. **Hudson:** Ch., 30. **Ironton:** First Ch., 2.80. **Madison:** Ch., 5.50. **Mansfield:** Mayflower Ch. for Tougaloo University, 5. **Medina:** Ch., 41.60. **Mt. Vernon:** First Ch., 10. **Oberlin:** First Ch., 54.35; S. S., 9.06; Second Ch., 53.34. **Rock Creek:** Ch., 3.60. **Saybrook:** Ch., 13.90. **Shandon:** Ch., 21.20. **Springfield:** W. M. S., three boxes goods for Joppa, Ala. **Toledo:** Birmingham Ch., 3.50; Plymouth Ch., 10.50; Washington St. Ch., 19.44. **Twinsburg:** Ch., 5.20; C. E. Soc., 70c; S. S., 2.25. **West Millgrove:** Ch., 1.40.

Woman's Home Missionary Union of Ohio, Mrs. F. E. Walters, Treasurer.

Akron: First W. M. S., 10.50. **Berlin Heights:** W. M. S., 1.05. **Chillicothe:** Plymouth S. S., 42c. **Cleveland:** Collinwood W. A., 3.41; Y. L., 1.31; C. E., 1.05; Denison L. A. S., 2.52; Euclid W. A., 4.35; Hough Ave. L. A. S., 15.75; Kinsman Union W. A., 1.57. **Columbus:** First S. S., 3.15. **Cuyahoga Falls:** W. M. S., 2.62. **East Cleveland:** Calvary S. S., 3.15. **Elyria:** First M. S. C., 20 (10 of which for Indian M. and 10 for Grand View); Second W. A., 3.04. **Geneva:** W. G., 3.15. **Lodi:** W. M. S., 5.25; Y. L., 1.05; S. S., 1.05. **Marietta:** First W. M. S., 10.63. **Medina:** W. M. S., 11.60; Y. L., 1.05; S. S., 63c; C. E. Soc., 52c. **Oberlin:** Second W. M. S., 21. **Ravenna:** W. M. S., 3.10. **Richmond:** W. M. U., 4.20. **Tallmadge:** W. M. S., 2.73. **Thompson:** L. M. C., 2.52. **Twinsburg:** W. M. S., 1.98. **Windham:** H. M. S., 1.30. Total, $145.65.

INDIANA—$127.79.

Cong'l Woman's Home Missionary Union of Indiana, by Mrs. A. D. Davis, Treasurer.

Dunkirk: W. M. S., 2. **East Chicago:** First Ch. W. M. S., 2. **Elkhart:** First W. M. S., 10; Mayflower Circle, 5. **Fort Wayne:** Plymouth W. M. S., 25. **Indianapolis:** First Ch. Plymouth Circle, 15; Brightwood S. S., 3. **Kokomo:** First Ch. S. S., 5; W. M. S., 10. **Marion:** Temple Ch. Daughters of Covenant, 5; S. S., 5; "A Friend," 1. **Michigan City:** First Ch. W. M. S., 4.48; First S. S., 5; Primary S. S., 1.60. **Orland:** W. M. S., 10. **Terre Haute:** Plymouth Ch. S. S., 3.71; Plymouth W. M. S., 10. **Winona:** Gift, 5. Total, $127.79.

MICHIGAN—$796.10.

Bay City: First Ch., 3.92. **Detroit:** First Ch., 263.03; First Ch. for Tougaloo University, 30; F. A. H. for Tougaloo University, 15. **Galesburg:** Ch., 5. **Hancock:** First Ch., 10. **Hartland:** Ch., 2. **Hudson:** "Friends" for Tougaloo University, 250. **Ludington:** First Ch., 31.25. **Memphis:** Ch., 4. **Romeo:** Ch., 2.75. **St. Clair:** Ch., 17; S. S., 18. **South Haven:** Ch., 6.95. **Traverse City:** Primary S. S. for Grand View, 20c. **Ypsilanti:** "Friends," bbl. goods for Dorchester Academy.

Woman's Home Missionary Union of Cong'l Churches of Michigan, Mrs. C. O. Davis, Treasurer.

Detroit, North: King's Daughters for Tougaloo University, 12. Interest from Potter Legacy, 100 (50 of which for Chinese Work on Pacific Coast). **Muskegon:** First, 25. Total, $137.00.

ILLINOIS—$956.04.

Alton: Ch. of the Redeemer for Tougaloo University, 10. **Austin:** S. S. Class, Lincoln Mem., 5.65. **Batavia:** Ch., 25. **Chicago:** Leavitt St. Ch., 7.97; Pilgrim Ch., 34.73; Pilgrim Mayflower Ch., 3. **Earlville:** "J. A. D.," 25. **Elgin:** First Ch., 15. **Evanston:** First Ch., 150. **Galva:** First Ch., 30. **Genesee:** Miss M. G. for Tougaloo University, 10. **Hinsdale:** S. S. Class for Tougaloo University, 4; A. E. F. for Tougaloo University, 10. **La Moille:** First Ch., 23.50. **La Salle:** First Ch., 5. **Marshall:** S. S., Lincoln Mem., 7.50. **Olney:** First Ch., for Pleasant Hill, Tenn., 17.75. **Peoria:** First Ch. S. S. for Tougaloo University, 62.77. **Plainfield:** Ch., 18. **Roscoe:** Ch., 2.10. **Shabbona:** Ch., 4. **Sycamore:** First Ch., 46.50. **Waverly:** Ch., 1.70.

Woman's Home Missionary Union of Illinois, by Mrs. W. M. Fitch, Treasurer.

Aurora: First S. S., 6.75; First Jr. M. S. for Crow Agency, 2. **Belvidere:** W. S., 3. **Bowen:** W. S., 2; S. S. Class (No. 6), 3. **Bowmanville:** W. S., 2. **Bunker Hill:** W. S., 2. **Byron:** C. E. for Blanche Kellogg Institute, 5. **Chicago:** Bethany Union S. S., 43.71; Irving Park W. S., 1; Millard Ave. W. S., 4; Ravenswood W. S., 25; New England W. S., 2; New First W. S., 25.56; North Shore W. S. for S. A., Lincoln Memorial School, Marion, Ala., 50. **Elgin:** First W. S. for Fisk University, 50. **Fall Creek:** W. S., 3. **La Grange:** First W. S., 33.40 (of which 23.40 for Crow Agency, Mont.); S. S., 10. **Moline:** First W. S. for S. A. at Fisk University, 20. **Oak Park:** First W. S., 9; Y. W. S., 5. **Ottawa:** First W. S., 12. **Paxton:** W. S., 15. **Pecatonica:** W. S., 2. **Peoria:** First W. S., 10. **Pittsfield:** Rose M. S., 2. **Plymouth:** W. S., 3. **Princeton:** W. S., 30. **Rock Falls:** W. S., 2. **Rockford:** Second W. S., 3.45. **Roscoe:** W. S., 5. **Seward:** W. S., 10. **Springfield:** First W. S., 5. **Sterling:** W. S., 10. **Toulon:** W. S., 5. **Winnebago:** W. S., 5. **Wyoming:** W. S., 3. **Yorkville:** W. S., 3; S. S., 4. Total, $436.87.

IOWA—$1,286.13.

Anamosa: Ch., 5.81. **Avoca:** First Ch., 1.81. **Baxter:** Ch., 19. **Cedar Falls:** Ch., 25.44. **Cedar Rapids:** First Ch., 7.50. **Central City:** Missionary Soc., box goods for Talladega College. **Coggan:** J. M. for Lexington, Ky., 2. **Danville:** Ch., 13.91. **Davenport:** Edwards Ch., 11.38. **Dubuque:** First Ch., 31.72; Summit Ch., 4.12. **Eddyville:** Ch., 3. **Eldora:** Miss A. R. for Talladega College, 5. **Emmetsburg:** Ch., 27. **Fontanelle:** Ch. and S. S., 5. **Galt:** Ch., 1. **Glenwood:** Ch., 5.65; Martha I. Clark (deceased), by C. E. C. for Talladega College, 250. **Grinnell:** Ch., 24.20. **Harlan:** S. S., 8 46. **Iowa City:** Ch., 9.22; S. S., 2.88. **Iowa Falls:** Ch., 11.27. **Lakeview:** S. S., 6. **Marshalltown:** H. G. B. for Tougaloo University, 25. **Mason City:** Ch., 23. **Monticello:** Ch., 8.75. **New Hampton:** First Ch., 5.17. **Osage:** Ch., 14 52. **Oskaloosa:** Ch., 4.38. **Pleasant Grove:** Ch., 2.82. **Red Oak:** Ch., 4; W. M. S., 3. **Rinebeck:** W. M. S., bbl. goods for Joppa, Ala. **Salem:** Ch., 15. **Shell Rock:** Ch., 5. **Sioux Rapids:** Ch., 7.02. **Sloan:** Ch., 7.53. **Tabor:** Ch., 7; S. S., 10. **Victor:** Ch., 1.69. **Webster City:** Ch., 13.84.

Woman's Home Missionary Union of Iowa, Mrs. H. K. Edson, Treasurer.

Ames: 21.88. **Anamosa:** 2. **Anita:** 1.66. **Atlantic:** 6. **Bear Grove:** 2 08. **Berea:** 1.17. **Cedar Falls:** 16.68. **Cedar Rapids:** Jr. C. E., 5. **Centerdale:** 2.50. **Central City:** 5. **Charles City:** 25. **Chester:** 1.34. **Clarion:** C. E. Soc., 5. **Clay:** 3. **Clinton:** 1.66. **Corning:** 4.27. **Council Bluffs:** First W. M. S., 9.42; First S. S., 10. **Cresco:** 5.61. **Cromwell:** 4.96. **Danville:** 3.06. **Davenport:** Edwards, 9.90. **Decorah:** W. M. S., 3.34; C. E. Soc., 10. **Des Moines:** North Park, 3.38. **Dubuque:** First, 6.84. **Dunlap:** W. M. S., 3; C. E. Soc., 1. **Eldora:** Young Women, 10. **Fairfield:** 2. **Garner:** 6. **Gilman:** 3.76. **Green Mountain:** 9.61. **Grinnell:** 34.35. **Hampton:** 3.92. **Harlan:** 1.86. **Humboldt:** S. S., 6.76; W. M. S., 5.64. **Iowa City:** First, 2.02. **Iowa Falls:** 2.48. **Lake View:** 84c. **McGregor:** 2.37. **Manchester:** S. S., 5. **Manson:** 4.16. **Maquoketa:** 6.66. **Marion:** 4.58. **Marshalltown:** 15.22. **Mason City:** First, 10.51. **Montour:** 10. **Mt. Pleasant:** 1. **Muscatine:** First, 3.66; Young Women, 3.35. **Nashua:** 20.15. **Newell:** 4 16. **Onawa:** 5.66. **Oskaloosa:** 6.25. **Oto:** 5. **Ottumwa:** First Abigail Soc., 5; Plymouth, 1.66. **Parkersburg:** 84c. **Peterson:** 84c. **Postville:** 7.16. **Red Oak:** First, 3. **Reinbeck:** 6.66. **Riceville:** Mrs. K., 10. **Salem:** 10. **Sibley:** 8.33. **Sioux City:** First C. E. Soc., 15; Mayflower, 5. **Sloan:** 6.15. **Spencer:** W. M. S., 18.12; S. S., 33.60. **Strawberry Point:** 92c. **Stuart:** W. M. S., 20; C. E. Soc., 5. **Waterloo:** First, 105. **Waverly:** 2.84. **Webster City:** 3.04. **Winthrop:** 7.16. Total, $647.04.

WISCONSIN—$299.16.

(Donations, $167.86; Legacy, $131.30.)

Beloit: First Ch. S. S., 12.61 (6.30 of which for Tougaloo University); E. P. S. for Tougaloo University, 10. **Clinton:** Ch., 3.50. **Cumberland:** Ch., 6. **Eldorado:** Ch., 3. **Kenosha:** First Ch., 30. **La Crosse:** First Ch., 24. **Leon:** Ch., 1. **Milwaukee:** Grand Ave. Ch., 70.75. **Waukesha:** Miss M. B. for Marion, Ala., 7.

Legacy.

Beloit: Ellen B. French, 337.66. (Reserve Legacy, 206.36), 131.30.

MINNESOTA—$163.27.

Edgerton: First Ch., 5.62. **Hancock:** S. S. Class for Joppa, Ala., 1. **Minneapolis:** Plymouth Ch., 29.40.

Woman's Home Missionary Union of Minnesota, Mrs. A. M. Burch, Treasurer.

Ada: 50c. **Benson:** 1.70. **Biwabik:** 85c. **Comfrey:** 63c. **Cottage Grove:** 1.28. **Crookston:** 1.02; S. S., 65c. **Duluth:** Pilgrim, 7.65. **Fairmont:** 1.60. **Fergus Falls:** 85c. **Glyndon:** 50c. **Mantorville:** 1.28. **Marietto:** 50c. **Marshall:** 3.09. **Nassau:** 50c. **Minneapolis:** Fifth Ave., 12.50; Forest Heights, 4.40; Park Ave., 10.75; Linden Hills, 4.40; Lyndale, 2.55; Pilgrim, 3.60; Plymouth, 20.05. **New Ulm.** 85c. **New Richland:** 2.55. **Northfield:** 10.20. **Owatonna:** 18.44; S. S., 85c. **Robbinsda'e:** 1.35. **St. Paul:** Olivet, 7.50; St. Anthony Park, 2.45. **Spring Valley:** 2.21. Total, $127.25.

MISSOURI—$12.00.

East Joplin: Ch., by E. A. K., 6. **Springfield:** German Ch., 6.

KANSAS—$44.50.

Emporia: First S. S., Lincoln Mem., 5. **Humboldt:** E. N. E., 7.75. **Lawrence:** Plymouth Ch. for Talladega College, 15. **Paola:** Plymouth Ch., 4.75. **Wichita:** Fairmount Ch., 12.

NEBRASKA—$66.10.

Omaha: First Ch., 16.10.

The Woman's Home Missionary Union of Nebraska, by Mrs. C. J. Hall, Treasurer.

W. H. M. U., for S. A. at Moorhead, Miss., 50.

NORTH DAKOTA—$7.69.

Elbowoods: Ch., 2.25. **Heaton:** S. S., 5.44.

SOUTH DAKOTA—$40.11.

Clark: Miss J. for Pleasant Hill, 5. **Estelline:** Ch., 5.13. **Gregory:** Ch., 4.57. **Henry:** Ch., 3.60. **Isabel:** Ch., 1.62. **La Rusche:** Ch., 34c. **Newell:** Ch., 81c. **Preston:** Ch., 66c. **Revillo:** Ch., 1.35. **Spearfish:** Ch., 5 49. **Sunbeam:** Ch., 37c. **Waubay:** Ch., 11.17.

MONTANA—$2.00.

Sidney: Ch., 2.

PACIFIC DISTRICT.

CALIFORNIA (NORTHERN)—$442.68.

Benecia: Ch., 71c. **Berkeley:** First Ch. for Fort Bidwell, 6; First S. S. Class of Boys for Fort Bidwell, 5; First Ch., 49.20; North Ch., 20.48. **Ceres:** Ch., 1.87. **Eureka:** Ch.,

6.25. **Fort Bidwell:** "Friends" for Organ for Indian Chapel, 13.50. **Fresno:** First Ch., 4.07. **Grass Valley:** Ch., 2.92. **Murphy's:** Ch., 51c. **Oakland:** Pilgrim Ch., 5.30; Plymouth, 20.76. **Pacific Grove:** Ch., 13.96. **Petaluma:** Ch., 5. **Pittsburgh:** Ch., 1.03. **Port Costal:** Ch., 266. **Sacramento:** Ch., 10.25. **San Francisco:** First Ch. for Fort Bidwell, 10; Balfour Guthrie & Co. for Oriental Missions, 100. **Saratoga:** Ch., 10.44. **Suisun:** Ch., 7.17. **Sunnyvale:** Ch., 5.51. **Woodside:** Ch., 4.90.

Woman's Home Missionary Union of Northern California, Mrs. O. W. Lucas, Treasurer.

Benecea: 10c. **Campbell:** 1.60. **Ceres:** 1.40. **Cloverdale:** 60c. **Grass Valley:** 50c. **Oakland:** First, 56; Boulevard, 1; Olivet, 32c; Pilgrim, 5; Plymouth, 6. **Oakley:** 10c. **Palo Alto:** 4. **Paradise:** 25c. **Petaluma:** 50c. **Porterville:** 2.20. **San Francisco:** First, 14; Mission, 1.50; Richmond, 1.20; Chinese, 2. **Santa Cruz:** 10. **Santa Rosa:** First, 68c. **Sonoma:** 4. **Stockton:** 4.64. W. H. M. U., for Fort Bidwell, 20. Total, $137.59.

CALIFORNIA (SOUTHERN)—$113.48.

Bakersfield: East S. S., 1.85; First, 2. **Graham:** S. S., 50c. **Long Beach:** R. A. for S. A., Grand View, 4.50. **Monrovia:** Mrs. F. E. T. for work on the Pacific Coast, 50.

Woman's Home Missionary Union of Southern California, Mrs. C. E. Norton, Treas.

W. H. M. U., for Fort Bidwell, 25. **Claremont:** S. S. for Farmer Plant at Santee, Neb., 1.87. **Calexico:** S. S., 6.96. **Highland:** Jr. C. E., 3. **Los Angeles:** Pilgrim, 1.80; West End Cradle Roll for Birds Nest Home, 2. **Pasadena:** First S. S., 4; Neighborhood, 9. —— Child's Lenten Gift, 1. Total, $54.63.

OREGON—$101.78.

The Dalles: Ch., 5.28. **Hillside:** Ch., 14. **Pendleton:** Ch., 8. **Portland:** Atkinson Memorial Ch., 8; Highland Ch., 6.50; S. S., 10.

Woman's Home Missionary Union of Oregon, Mrs. Lillian Murdock, Treasurer.

Portland: First, E. W. L., 50.

WASHINGTON—$43.18.

Beach: Ch., 29c. **Cusick:** Ch., 21c. **Everett:** Ch., 2.35. **Ione:** Ch., 1.75. **Seattle:** Columbia, 5; Green Lake, 2.24; Oak Lake S. S., 2.24; Plymouth, 15. **South Bend:** Ch., 2.50. **White River:** Ch., 4.35.

Woman's Home Missionary Union of Washington, Mrs. J. H. Matthews, Treasurer.

Seattle: Prospect Ch. for S. A. at Moorhead, Miss., 7.25.

UTAH—$10.00.

Ogden: Mrs. J. C. M., 10.

THE SOUTH, ETC.

KENTUCKY—$2.10.

Newport: Ch., 2.10.

NORTH CAROLINA—$66.16.

Bricks: S. S., 6.66; B. L. T. for Scholarship Prize, 5. **Kings Mountain:** S. S. of Lincoln Academy, 5. **Shinnsville:** Ch., 5. **Troy:** Middle District Association, 2.50. **Tryon:** "Helping Hand" for Lynn, N. C., 42.

TENNESSEE—$30.00.

Nashville: Union Ch. Woman's Missionary Soc., 12.

GEORGIA—$49.15.

Athens: First Ch., 1.65; Knox Institute Faculty for S. A., 5; "Friends" for Knox Institute, 22.50. **Macon:** First Ch., 5.

Woman's Home Missionary Union of Georgia, Mrs. A. L. Proctor, Treasurer.

W. H. M. U., 15.

MISSISSIPPI—$136.88.

Alcorn: E. R. G. for Tougaloo University, 13.88. **Clinton:** R. I. S. for Mt. Hermon Seminary, 5. **Handsboro:** H. C. H. for Talladega College, 103. **Moorhead:** Miss F. G. for Girls Industrial School, 10. **Tougaloo:** "Friends" for Tougaloo University, 5.

LOUISIANA—$33 11.

Abbeville: Straight Club for Straight University, 9.60. **Gueydan:** Collins Mission, Lincoln Mem., 1.77. **New Orleans:** Central Ch. S. S., 2; Straight University L. M. Soc., 1.25.

Woman's Missionary Union of Louisiana, Miss Lena Babcock, Treasurer.

Belle Place: L. M. Soc., 1.50. **New Iberia:** L. M. Soc., 5. **New Orleans:** Straight University L. M. Soc., 11.99. Total, $18.49.

TEXAS—$23.16.

Austin: Students of Tillotson College for Administration Bldg. Fund, 23.16.

FLORIDA—$30.00.

Lake Helen: Ch. for S. A. Talladega College, 25. **Petersburg:** Mrs. E. R. D. for Pleasant Hill, 5.

TURKEY—$10.00.

Marsovan: Miss B. B. M. for Pleasant Hill, 10.

SOUTH AFRICA—$10.00.

Wellington: A. M. W., 10.

SUMMARY OF RECEIPTS FOR MAY, 1915.

Donations	$ 12,715.38
Legacies	7,222.59
Total	$ 19,937.97

SUMMARY EIGHT MONTHS.

From October 1, 1914, to May 31, 1915.

Donations	$134,131.94
Legacies	43,986.32
Total	$178,118.26

ENDOWMENT FUND.

Rice Memorial Fund for Talladega College, Talladega, Ala., additional, $25.00.

The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer - Congregational House, Boston, Mass.

April, 1915

CALIFORNIA (NORTHERN)—

Benicia: 26c. **Ceres:** First, 1. **Cloverdale:** 1.29. **Fresno:** Pilgrim, 1.08. **Oakland:** First, 51.90; Olivet, 69c. **Oakley:** 26c. **Paradise:** 27c. **San Francisco:** First, 12.90. **Santa Rosa:** First, 1.46. **For Supplies,** 1.90. Total, $73.01.

CALIFORNIA (SOUTHERN)—

Claremont: 16.12. **Corona:** First S., 22.19. **Clover Flats,** Union S., 3.01. **Highland:** 8.64. **La Canada:** 55c. **La Jolla:** 2. **Los Angeles:** First, 15.75; W. M. S., 5.37; Park, 50c; Olivet, 20c; Trinity, 1; Garvanza, 5; Mt. Hollywood, 2.52; Pilgrim, 80c; Berean, 63c. **Moreno:** 30c. **Ontario:** 2.50. **Pasadena:** First, 15; North, 1.56. **Pomona:** 12. **Redlands:** 38.32. **Redondo Beach:** 40c. **San Bernardino:** First, 1.30. **San Diego:** First, 7.33; Logan Heights, 60c; Mission Hills, 2.53. **San Jacinto:** 59c. **Saticoy:**

10c. **W. H. M. U.**, 14.80. Total, $181.61, of which $20.17 is received through W. H. M. U.

COLORADO—
Flagler: 7.

CONNECTICUT—
Bridgeport: Black Rock, 18.50. **Cromwell:** S., 62.07. **Franklin:** 2.50. **Griswold:** 7. **Hartford:** South S., 11.79; Asylum Hill, 15. **Middlefield:** S., 2.28. **Newington:** Eumoean Soc., 5. **New London:** Second S., 24.72. **Norwich:** Second, 3.36. **Old Lyme:** 13.79. **Old Saybrook:** 3.45. **Putnam:** Second, 3.62. **Seymour:** S., 12.50. **Southington:** S., 4.25. **So. Manchester:** Swedish, 1. **Suffield:** 20. **Watertown:** 3.40. Total, $214.23, of which $5 is received through W. H. M. U.

DISTRICT OF COLUMBIA—
Washington: Ingram Mem'l, 5.74; C. E., 1. Total, $6.74.

FLORIDA—
Jacksonville: W., 10. **West Tampa:** Cuban, 45c. **Service:** 1.79. Total, $12.24, of which $10 is received through W. H. M. U.

GEORGIA—
Friend: 3.

IDAHO—
Boise: Stewart Creek S., 1.56. **Lewiston:** 82c. **Meadows:** 2. **Pearl:** S., 50c. Total, $4.88.

ILLINOIS—
Abingdon: 4.50; W. M. S., 1. **Algonquin:** 4. **Amboy:** 1.15. **Aurora:** New England, 10. **Canton:** W. M. S., 1. **Chicago:** Thomas Mem'l, 75c; Green St. W. M. S., 1; New England W. M. S., 10; New First, 11.02; North Shore W. M. S., 1; Park Manor W. M. S., 50c; Pilgrim W. M. S., 2; Rogers Park W. M. S., 3; University W. M. S., 3; Warren Ave., 4.02; Windsor Park, 11. **Galesburg:** Central W. M. S., 3. **Lombard:** W. M. S., 1. **Moline:** First, 3.86. **Morgan Park:** W. M. S., 2. **Oak Park:** First W. M. S., 12; Third, 4.80; Jr. C. E., 2. **Paxton:** 4.58. **Pecatonica:** 2. **Princeton:** W. M. S., 1. **Rantoul:** 1.40. **Rockford:** Second W. M. S., 3. **Roscoe:** 68c. **Sandwich:** W. M. S., 5. **Stillman Valley:** C. E., 1. **Toulon:** W. M. S., 1.25. **Waukegan:** W. M. S., 1. **Western Springs:** 5. **Winnetka:** W. M. S., 4. **Woodstock:** W. M. S., 1. Total, $128.51, of which $59.75 is received through W. H. M. U.

IOWA—
Algona: W. M. S., 5.05. **Blencoe:** W. M. S., 84c. **Cedar Rapids:** First W. M. S., 3.50. **Cherokee:** W. M. S., 4.17. **Council Bluffs:** First W. M. S., 84c. **Creston:** First W. M. S., 5. **Des Moines:** Greenwood W. M. S., 2.17. **Farmington:** W. M. S., 58c. **Glenwood:** W. M. S., 2.50. **Keokuk:** W. M. S., 2.08. **Manchester:** W. M. S., 8.30. **Mount Pleasant:** W. M. S., 1.55. **Osage:** W. M. S., 2.50. **Ottumwa:** First W. M. S., 2.08. **Primghar:** W. M. S., 58c. **Sheldon:** W. M. S., 6.25. **Victor:** W. M. S., 2.08. **Service:** 10. Total, $60.37, of which $50.37 is received through W. H. M. U.

KANSAS—
Independence: 9.75. **Lawrence:** Plymouth, 12.50; W. M. S., 6.25. **Leavenworth:** W. M. S., 1.25. **Mount Hope:** W. M. S., 4. **Newton:** 3.50. **Rosedale:** Plymouth, 4. **Topeka:** First W. M. S., 4.19; Central, 15; W. M. S., 14. **Wichita:** Fairmount W. M. S., 9. Total, $83.44, of which $38.69 is received through W. H. M. U.

MAINE—
Auburn: Sixth St., 57c. **Brooks:** 1. **Gorham:** S., 4.53. **Hampden:** 7. **Kennebunkport:** South, 1. **Portland:** Woodfords, 6.42; S., 1.21. **Service:** 3. Total, $24.73.

MASSACHUSETTS—
Athol: 11.97; C. E., 66c. **Boston:** Second Dorchester, 23.08; Brighton, 5.58; Hyde Park, 48.95; Boylston Jamaica Plain, 3.92. **Boxford:** First, 8.32. **Braintree:** First, 6.06. **Bridgewater:** Scotland S., 2. **Brookline:** Harvard, 113.67; S., 25. **Cambridge:** Pilgrim, 9.69. **Chicopee:** Second, 5.43. **Dedham:** 4.75. **Fall River:** Central, 78; Borden Mem'l Fund, 50.59; Fowler S., 25. **Granby:** 2.92. **Hadley:** First, 1.05. **Haverhill:** First, 6.87; Center, 9.50. **Holden:** 5.06. **Holyoke:** First, 33.39; Second, 50. **Leominster:** Pilgrim, 5.32; North, 2.71. **Malden:** Maplewood, 3.37. **Medford:** Mystic, 6.46. **Melrose:** 11.70. **Merrimac:** 2.74. **Middleboro:** Central, 1.94. **Monson:** 57.50. **Natick:** South, 3.03. **Newton:** First, 36.61. **Northampton:** First, 11.64. **Quincy:** Bethany, 7.03. **Reading:** 11.52. **Rockland:** 6.73. **Somerset:** 1.47. **Somerville:** First, 3.65; Broadway, 4.05. **South Hadley:** 8.25. **Springfield:** First, 6.25. **Swampscott:** 2. **Taunton:** Trinitarian, 15. **Upton:** 3.92. **Waltham:** First, 5.50. **Warren:** 5.59. **Wellesley Hills:** 31.47. **Webster:** 7.20. **Whitman:** 4.47. **Williamstown:** South, 1.20. **Worcester:** Union, 2.15; Piedmont, 40. **W. H. M. A. of Mass. & R. I.**, 246. Total, $1,087.93, of which $246 is received through W. H. M. U.

MICHIGAN—
Bangor. West, 2. **Bradley:** S., 1.13. **Hartland:** 1. **Lakeview:** 8. **Lowell:** 4.35. **Ludington:** 9.54. **Portland:** 3. **Romeo:** 2. **Williamstown:** 1.51. Total, $32.53.

MINNESOTA—
Alexandria: First W. M. S., 7.25. **Benson:** Pilgrim W. M. S., 2.80. **Comfrey:** 42c. **Duluth:** Pilgrim, 13.50. **Excelsior:** S., 7. **Fairmont:** 81c. **Fergus Falls:** S., 1.05. **Fertile:** 2.15. **Fosston:** Lutheran, 3.57. **Hackensack:** 65c. **Marietta:** 51c. **Marshall:** W. M. S., 5.67. **Minneapolis:** Plymouth W. M. S., 9.75; Park Ave., 9.31; Pilgrim, 6.44; Lyndale, 2.25; Forest Heights, 9.94. **Montevideo:** W. M. S., 1.40. **Moorhead:** S., 63c; W. M. S., 1.58. **Pelican Rapids:** S., 8.05. **St. Clair:** 22c. **St. Paul:** St. Anthony Park, 4.31; Olivet, 9. **Sauk Rapids:** First W. M. S., 70c. **Wadena:** W. M. S., 50c. **Wayzota:** 12.77. **Winona:** First W. M. S., 26. **W. H. M. U.**, Service, 35. Total, $183.23, of which $92.33 is received through W. H. M. U.

MISSOURI—
Joplin: First L. M. S., 1.50. **Kansas City:** First S., 1.38; W. A., 10.05; Y. W. A., 2.20; Met. Tabernacle W. U., 86c; Westminster S., 3. **Lebanon:** 5. **Maplewood:** S., 68c; W. M. S., 1.93. **St. Joseph:** First S., 40c; L. M. S., 2.90. **St. Louis:** First Sr. L. M. S., 9.49; Pilgrim, 7; W. A., 8.40; K. D., 1.49; Fountain Park W. A., 1.42; Compton Hill L. M. S., 90c; Hyde Park L. M. S., 60c; Olive Branch L. M. S., 30c; United L. M. S., 80c. **Sedalia:** First L. M. S., 70c. **Springfield:** First L. M. S., 12. Total, $73.00, of which $61.00 is received through W. H. M. U.

MONTANA—
Absarokee: S., 40c. **Big Horn:** S., 55c. **Bole:** 3.15. **Fairfield:** 4.50. **Fifteen-Mile-Lake:** S., 1.13. **Medicine Lake:** 4.20. **Plains:** S., 95c. **For Supplies,** 50c. Total, $15.38.

NEBRASKA—
Cambridge: 10. **Franklin:** 3.65. **Loomis:** 5.62. **Monroe:** 75c. **Urbana:** 4.07. **Friend:** Norfolk, 5. Total, $29.09.

NEW HAMPSHIRE—
Amherst: 2. **Bradford:** 49c. **Hudson:** 79c. **Keene:** First, 12.50. **Lancaster:** 2.55. **Rye:** 8.32. **Walpole:** 2.74. Total, $30.39.

NEW JERSEY—
Montclair: First, 25. **Plainfield:** S., 25. Total, $50.00.

NEW YORK—
Aquebogue: S., 10. **Arcade:** W. U. & M. S., 30c. **Baiting Hollow:** Jr. C. E., 1. **Brookton:** 27c. **Candor:** C. E., 6. **Churchville:** 9. **Gaines:** 1.54. **Lockport:** First W. M. S., 1. **New York:** Bushwick Ave., 8; Clinton Ave.

W. L., 10; Flatbush, 39.26; L. U., 4.50; Lewis Ave., 11.16; Ch. of the Pilgrims W. G., 50; Tompkins Ave. S. P. D., 22; Park Ave. Branch S., 10; Broadway Tabernacle S. W. W., 1.50; Manhattan, 25; W. G., 6. **Ontario:** E. W., 1. **Patchogue:** S., 10. **Saugerties:** W. M. S., 1. **Watertown:** S., 5. **White Plains & Vicinity:** Westchester, 12.50; White Plains W. M. S., 5. **W. H. M. U.**, 62.49. Total, $313.52, of which $206.79 is received through W. H. M. U.

NORTH DAKOTA—

Berthold: 3.83. **Cassel:** German, 5.19. **Crary:** W. M. S., 5. **Fargo:** First, 5; W. M. S., 2.40. **Gackle:** German Chs., 9.57. **Hankinson:** W. M. S., 12; L. A., 12. **Havana:** 3.28. **Iota Flats:** 1. **Lignite:** 2. **Marmarth:** W. M. S., 2.21. **Minot:** 5. **Oberon:** W. M. S., 5. **Parshall:** 2.08. **Stady:** 5. Total, $80.56, of which $38.61 is received through W. H. M. U.

OHIO—

Akron: West, 7.75. **Amherst:** Second, 1.50. **Burton:** L. M. S., 45c. **Cincinnati:** Plymouth L. G., 1.13. **Cleveland:** First W. A., 1.44; Pilgrim W. A., 4.50; Collinwood, 3.65; Grace, 2.75; Park, 5; Highland W. A., 36c; Trinity, 1; Cyril, 5.75. **Columbus:** First, 30; Plymouth, 15; Mayflower, 90c; South, 1.88. **Elyria:** First, 32. **Isle St. George:** 1.50. **Jefferson:** S., 90c; A. C., 54c; C. E., 45c. **Kelley's Island:** 2.30. **Madison:** Central, 2.21. **Mansfield:** Mayflower Mem'l, 3.38. **Medina:** 17.85. **Newark:** Plymouth W. M. A., 68c. **New London:** L. M. S., 27c. **Oberlin:** First, 23.25; Second, 22.86. **Tallmadge:** W. M. S., 1.08. **Toledo:** Second J. M. C., 90c; Birmingham W. M. S., 1.50; Park, 2.40. **Twinsburg:** 2.25; S., 1; C. E., 30c. **Wakeman:** W. M. S., 90c. **West Millgrove:** 60c. **Youngstown:** Plymouth W. M. S., 3.06. **Service:** 5.60. Total, $210.84, of which $39.69 is received through W. H. M. U.

OKLAHOMA—

El Reno: W. M. S., 1.90. **Goltry:** W. M. S., 4.95. **Hennessey:** W. M. S., 1. **Medford:** W. M. S., 5.50. **Oklahoma City:** Harrison Ave. W. M. S., 90c. **Friend:** "C. G. M.," 5. Total, $19.25, of which $14.25 is received through W. H. M. U.

OREGON—

Friend: Eagle Point, 2.70.

PENNSYLVANIA—

Le Raysville: 3. **Philadelphia:** Pilgrim, 2. Total, $5.00.

RHODE ISLAND—

Central Falls: 4.95. **Providence:** Beneficent, 19.04. Total, $23.99.

SOUTH DAKOTA—

Aberdeen: 2.36; W. M. S., 90c. **Academy:** 9.76. **Alcester:** 2.40; W. M. S., 5c. **Armour:** W. M. S., 50c. **Athol:** W. M. S., 38c. **Belle Fourche:** W. M. S., 65c. **Beresford:** W. M. S., 1.40. **Burell:** Indian W. M. S., 90c. **Canova:** W. M. S., 2.42. **Centerville:** 2.47. **Cherry Creek:** Indian W. M. S., 22c. **Clark:** W. M. S., 60c. **Custer:** 48c. **Deadwood:** W. M. S., 40c. **De Smet:** W. M. S., 45c. **Drakola:** 30c. **Elk Point:** W. M. S., 2.07; "Friend," 90c. **Hetland:** 1. **Iroquois:** W. M. S., 45c. **Lake Preston:** W. M. S., 45c. **Lane:** 1.36. **Lebanon:** 1.20. **Loomis:** W. M. S., 22c. **Milbank:** W. M. S., 48c. **Mitchell:** 1.28. **Newell:** W. M. S., 30c. **Oahe:** Moreau River W. M. S., 54c. **Osceola:** W. M. S., 45c. **Pierre:** W. M. S., 1.15. **Rapid City:** W. M. S., 82c. **Redfield:** W. M. S., 1.30. **Redig:** 1.52. **Roe Heights:** C. E., 45c. **Sioux Falls:** 3.20; W. M. S., 2.55. **Springs:** 32c. **Valley Springs:** 1.61. **Vermilion:** W. M. S., 90c. **Willow Lake:** W. M. S., 86c. **Winfred:** 1.92. **Friends:** Orient, 2.25. **Mallette County:** S. S., 2.50. Total, $59.22, of which $25.84 is received through W. H. M. U.

TEXAS—

Dallas: Central, 6.39. **Friend:** Muleshoe, 5. Total, $11.39.

VERMONT—

Bennington: North, 3.77.

WASHINGTON—

Bellingham: 1.50. **Walla Walla:** First, 30. **Washougal:** 25c. **Service:** 15.75. **For Supplies,** 3.30. Total, $50.80.

WISCONSIN—

Appleton: W. M. S., 1.50. **Baraboo:** Aux., 60c. **Beloit:** First W. M. S., 19.50; Second W. M. S., 2. **Bristol and Paris:** W. M. S., 60c. **Brodhead:** 7.50. **Burlington:** Plymouth S., 3.50. **Elroy:** Plymouth, 1.18; W. M. S., 1.20. **Fond du Lac:** W. M. S., 4. **Green Lake:** W. M. S., 1.50. **Hammond:** S., 5.70. **Hayward:** S., 1. **Hillsboro:** 1.25. **Janesville:** 25; Laoni Band, 2.50. **Kenosha:** W. M. S., 2.50. **La Crosse:** L. A., 3.50. **Lancaster:** 6. **Leon:** 2. **Lone Rock:** S., 2.60. **Mazomenie:** 2.75. **Mellen:** Union, 1. **Menasha:** W. M. S., 2.25. **Milwaukee:** Plymouth, 25; Pilgrim, 3; W. M. S., 2.50. **Mineral Point:** W. M. S., 1.50. **New Richmond:** 3. **Oconomowoc:** 1.16. **Oshkosh:** Plymouth W. M. S., 80c. **Osseo:** 1.78. **Owen:** 3. **Randolph:** 4. **Rhinelander:** M. C., 2.25. **River Falls:** W. M. S., 1.50. **Roberts:** 18. **Rochester:** 4. **Shopiere:** S., 5. **Sparta:** W. M. S., 1.05. **Springvale:** W. M. S., 1.05. **Sturgeon Bay:** 4.50. **Sun Prairie:** 3. **Tomahawk:** S., 3. **Waupun:** W. M. S., 3. **Whitewater:** L. U., 13.50. **Williams Bay:** W. M. S., 1. **Windsor:** Union W. M. S., 1.75. Total, $209.47, of which $71.55 is received through W. H. M. U.

Total for month, $2,259.29, of which $941.35 is received through W. H. M. U.

During the month the Society has aided 108 schools, of which 27 were newly organized.